The funereal ritual of book of the dead.

Translated by samuel birch, esq.

Introduction.

The work, of which the following is an attempted translation, consists of a group of hermetic books, which have been called the funereal ritual, or book of the dead. It is not, indeed, strictly a ritual in the more extended sense of that term, but consists of several hermetic works divided into separate chapters, each preceded by a title indicating its purport, and each principal section followed by directions explaining its use. These, like our rubrics, are traced in red ink, in order to attract attention, and distinguish them from the general body of the text. The whole, in its complete form, is accompanied by illustrations or vignettes. The titles of the sections are either books or chapters; and, although it appears reasonable to conclude that the term book had a more extended signification, even when the length of text was not so great as that of the chapters, the terms are often found interchangeable, and the text, called in the title chapter, is often in the contents styled a book, as if it were entire.

Nor was there any certain order of the chapters. It may be stated as a general rule that, previously to the age of the turin ritual, no two papyri have their chapters in the same relative order. After the 26th dynasty, the canon of the order was comparatively fixed, and the rituals of that age exhibit greater uniformity of arrangement than before. This order, which was fixed under the saite dynasty, must have been adopted upon some such principle as the logical sequence of the various portions, or the antiquity of the different compositions, of the work. The former hypothesis was advanced by champollion, who considered the ritual as a mythical description of the progress of the soul in the future state. It receives, indeed, some support from the fact that it commences with the hymns recited on the descent of the mummy into the sepulchres; that it may be considered to continue to give the prayers and invocations addressed to the deceased for the last time; that it recites over the various portions of the mummy, bandages, and coffin, the formulae necessary to protect the deceased from the material or spiritual enemies whom he was supposed to encounter, ending with the consecration of the various amulets placed on the body for its protection; and, last of all, that it gives the formula on the final placing or deposit of the coffin in the sepulchre. But, on the other hand, the fact that some later chapters of the ritual, and especially the chapters appended to the general body of it (cc. 162 — 165.) Filled with foreign barbaric names and of mystical import, are evidently of a later age, would lead to the presumption that these apocryphal sections are placed at the end of the canon on account of their later composition, and that the books may have been arranged as much with regard to the antiquity of their composition as to their logical sequence.

Besides these rituals there are one or two other works of a religious nature found at a later period, either separate or complete in themselves, or else in connexion with rituals. The first of these, not earlier than the 26th dynasty, is the sal-an-sinsin, or book of the lamentations of isis; [note: brugsch, sal-an-sinsin, sive liber metempsychosis : 4to, berlin, 1841.]

Another work of the same nature occurs in a papyrus of the british museum, recording the metamorphoses of the gods. In the tombs of the priestesses of amen-ra papyri are often found dissimilar to the ritual, filled with representations and short texts like those which occur on the walls of the tombs, or on the sides of the coffins, of the 19th dynasty. These papyri, called by egyptologists solar litanies, are sometimes styled “ the book of the commencement of the tip of the west, and of the treading the paths of darkness; and they refer to the 11th and other hours of the night, not entering into the scope of the great funereal ritual. The earliest appearance of rituals is in the 11th dynasty. It is then that extracts of these sacred books are found covering the inner sides of the rectangular chests which held the mummies of the dead.

Some of the sarcophagi of this age contain portions of the 17th and other chapters of the ritual, besides others with texts not preserved in that of turin, and which had probably become obsolete at that late period.

What is still more remarkable, at least two different versions of the same theological doctrines are introduced, showing that the strict letter of their creed varied even at this epoch. At a later period, on the coffin of the queen mentuhetp, of the 11th dynasty,

[note: a copy of the inscription on this sarcophagus, mado by sir j. Gardner wilkinson, is in the department of antiquities, british museum.

The 17th, 18th, 64th, and other chapters occur. The most important fact, however, in connexion with this coffin is, that the 64th chapter is as usual attributed to the age of menkberes, who is in the ritual of parma the same menkheres as the builder of the 3rd pyramid. The history of the development of each chapter is a point which requires further researches; but, from the inscriptions scattered on coffins of various ages, we shall probably be able to discover the approximate dates of the different parts. At the age of the 18th dynasty, the 54th is a favourite one; at the time of the 26th, the 72nd had come into vogue; at a still later period many other chapters appear. Rituals dated in kings' reigns are unfortunately too rare to cite; but many papyri, evidently, from the names and titles of the deceased and character of the writing, of the period of the 18th dynasty, contain the greater portions of the ritual, but not the last mystical chapters of the turin papyrus, one of which is so recent, that an eminent hierologist thinks he can recognise in it the gnostic name of christ.

But it was not only on papyrus and linen that the ritual was inscribed; the whole of the paraphernalia of the sepulchre, at a later period, was covered with extracts from these hermetic books. On monuments of the 4th and 11th dynasties, indeed, no extracts of these books are found; but on those of the 12th portions of an earlier ritual are by no means uncommon.

In the 18th dynasty, not to speak of mummy cases, cartonages, or the wraps of mummies and such like objects, the walls of the tombs are sometimes covered with scraps, or even abridgments, of ritualistic literature.

A granite statue of the nurse of the queen-regent and sister of thothmes iii. Contains a distinct and well-known chapter.

From this period the walls of the tombs begin to be covered with chapters of special import, such as the negative confession, which occurs more than once in the tombs of the kings.

After this period, the chapters of the ritual usurp the place of the historical or mythic representations hitherto found on the walls of sepulchres. At the time of bokkhoris, a tomb of an individual of the same name contains several chapters; and other sepulchres of that age are abundantly provided with religious formulae derived from this book.

In later times, commencing with the 26th dynasty' the ritual is constantly present on the external covering and coffins of mummies, and one chapter, the 72nd, was especially orthodox and often employed. At all epochs, certain amulets, such

as the sepulchral scarabaei, had their ritualistic formula) inscribed upon them. In the 18th and subsequent dynasties, the sepulchral figures have the 6th chapter, or a variation of it not found in the ritual.

In the 26th, the amulets of the tie, the nilometers, and other objects, have their appropriate chapters. But in the ptolemaic period chapters or extracts taken from a text not in the turin ritual occasionally occur, showing that other ideas than those hitherto current were in vogue.

The oldest papyri containing portions of the ritual have been assigned to the 18th dynasty, and this is probably the age of the earliest known in europe at the present day.

These are written in a cursive linear hand, coarsely traced in vertical columns, and they are generally read in inverse order. The text in the more carelessly written examples has often been abridged for the sake of the vignettes, which have been first prepared; but in other instances the text, as well as the vignettes, is most carefully prepared, and in some are found important chapters no longer extant during the 26th dynasty and subsequent reigns. In the 19th dynasty the handwriting is less careful, and the text by no means so complete, although the vignettes still show great beauty of art. During the 26th or saite dynasty hieroglyphical rituals are rare; but the hieroglyphics are executed with great care, the papyrus remarkably white and fine, and the vignettes executed in outline with the most elaborate finish and detail. After that period the rituals rapidly deteriorate. The hieroglyphs partake of the character of scrawls hastily executed, and filled with faulty or wrong groups of signs; sometimes illogical and senseless repetitions of detached or truncated members of the sentences. This is the period, or even later, to which the ritual of turin belongs, and it exhibits all its characteristic carelessness. The rituals continue to deteriorate in style and script under the persians and the ptolemies; and, at the commencement of the roman dominion in egypt, they had been superseded by mere extracts of the sacred books, or formul derived from other sources. The hieroglyphs at this later period are scarcely distinguishable from the demotic. In the other kind of writing, the hieratic, several rituals remain, but none are known of so early a period as the 18th dynasty; in the 21st there are many short extracts from them, chiefly chapters relating to the heart, and made for priestesses of amen-ra.

In the 26th dynasty there are many hieratic rituals nearly complete; and they continued in extensive use till the age of the ptolemies, when the fashion was introduced of inscribing portions, or the whole, of the ritual, on the external linen bandages of mummies, in a small neat hieratic script, with carefully drawn vignettes, all in black outline. At the close of the age of the ptolemies the hieratic writing became rapidly degraded, and the text of the ritual abandoned for mere extracts from other books. As early as the days of augustus demotic writing was introduced for sacred purposes; first as liturgical with the hieratic, subsequently for entire rituals superseding altogether the ancient texts, and intermingled with greek translations either of individual names or entire texts.

In the 2nd and 3rd centuries the demotic itself became extinct, the few works of this nature which remained having been burnt as magical. All that was known of ancient dogmas was preserved by the gnostics, valentinians, and basilidians, or in such coptic works as the pistis sophia.

The style of the composition, in spite of the opinions hitherto advanced, bears little of the character of poetry or hymns, although abounding in the usual egyptian antithesis. In this respect it contrasts strongly with the contents of the hieratic papyri yet published, in which the writers are diffuse, metaphorical, and fond of repetition, approaching nearer to the colloquial than to the hieratic style. The composition is monotonous, regular, almost entirely destitute of prefix

pronouns, and often curtailed of the affixes and other complements of verbal roots necessary for a due understanding of the text. It bears a great resemblance to the lapidary style, in which the object is to spare labour, and consequently has only the main features, as it were, traced out, the mind of the reader supplying the deficiencies of the connecting links. The contents are necessarily mystic, and unintelligible as to their esoteric or internal meaning. Many of the books are said to be mysterious, and all are really so. The number of variants, or different modes of rendering the same words or phrases, in the different rituals, is immense; and these, when properly weighed, constitute the key to the meaning of the text, the names of the groups, and the value of the sounds. Unfortunately all rituals, at all epochs, are not equally correct, and some critics have abandoned the subject at once as being a useless investigation of error. No doubt the scribes were often hasty, ignorant, and mercenary; but, in many instances the rituals are as trustworthy as the best classical manuscripts of the middle ages. A collation of the best and principal in the museums of europe would be a most important aid to egyptian studies; but it is a work requiring the labour of a life, and almost beyond what can be hoped to be realised by private enterprise, and not is likely to be undertaken by governments, which take little interest in any except practical studies and the material sciences. In the meantime the student must be content to accept the turin version as the basis of his researches. Like other objects of the funereal equipments papyri were always on sale ready made, blank spaces being left for the insertion of the name of the purchaser, which was inserted in another hand; but, in many instances, especially in the hieratic papyri, the whole was prepared for the person for whom it was ordered, as the ink and handwriting show the document to have been written off at once. In other cases, owing either to ignorance or carelessness, the titles, rubrics, or vignettes of chapters, were omitted. About one third of the text of ordinary rituals consists of repetitions of the names and titles of the deceased, and a fourth, at least, of the remaining text is a repetition of certain parts.

The ritual is, according to egyptian notions, essentially an inspired work; and the term hermetic, so often applied by profane writers to these books, in reality means inspired. It is thoth himself who speaks, and reveals the will of the gods and the mysterious nature of divine things to man. This hermetic character is claimed for the books in several places, where “the hieroglyphs” or theological writings, and “the sacred books of thoth ” the divine scribe, are personified. Portions of them are expressly stated to have been written by the very finger of thoth himself, and to have been the composition of a great god.

In other parts the god himself addresses the other gods; and in many places the invocation is made by thoth on behalf of the deceased, rather than by the deceased himself. At a later period their hermetic character is still more distinctly recognized, and on a coffin of the 26th dynasty horns announces to the deceased that “ thoth himself has brought him the books of his divine words,” or “ hermetic writings.”

On the wooden tablet of one petosi, a priest of amen ra, in possession of mr. Perring, the deceased states: “ i have made sixty-four books to decapitate the apophis, cast his soul into the fire, his body into flames, and his limbs into the eye of horus; expressions scarcely applicable to any other books than the ritual. They were, in fact, in the highest degree mystical, and profound secrets to the uninitiated in the sacred theology, as stated in the rubrics attached to certain chapters, while their real purport was widely different. To the soul they assured a passage from the earth; a transit through the purgatory and other regions of the dead; the entrance into the empyreal gate by which the souls arrived at the presence of the sun; the admission into the bark or orb of the sun, ever traversing in brilliant light the liquid ether; and protection from the various liers-in-wait, or adversaries, who sought to accuse, destroy, or detain it on its passage or destiny.

The deceased, in fact, lived again after death, or, according to egyptian notions, did not die again in hades. The first death of the soul was its birth into the world imprisoned in the human form, considered as the egg of the god seb, or saturn.

The mortal indeed was not a mere union of soul and body, for at least five distinct principles are necessary to complete man, consisting of the ba, soul; the akh or khu, intelligence; the ka, existence; the khaba, shade; the kha, body; and sah, mummy. Of these, the ba had a special shape peculiar to egyptian mythology; it was represented by a hawk with human head and arms, to personify its volatile and solar character and human intelligence. In the future or separated state the soul still continued to revisit the body; but a distinct return, or apokatastasis, is by no means definitely mentioned in the hermetic books. The distinction between soul and body in the future state is not rigorously kept up, and the deceased is often described as if existing as a mortal even in the hades. The absorption of the soul into the deity is perhaps alluded to in some passages where the deceased states that he “becomes a god,” or that he is transformed into “ the soul of the world ” or the god ptah, the demiourgos. These transformations were future, and are not to be confounded with transmigrations of the soul during its terrestrial existence.

Considerable portions of the ritual, however, referred to the preservation of the body, and especially to that of the heart. That the body should not waste or decay was an object of great solicitude; and for this purpose various bandlets and amulets, prepared with certain magical preparations, and sanctified with certain spells or prayers or even offerings and small sacrifices, were distributed over various parts of the human form or mummy. In some mysterious manner the immortality of the body was deemed as important as the passage of the soul, and at a later period the growth or natural reparation of the body was invoked as earnestly as the life or passage of the soul to the upper regions. The whole of the ritual, indeed, is not accompanied as it should be with these rubrics, many having been without doubt omitted in the turin copy, but its scheme supposes a complete series of rubrics explanatory of the nature of the chapters and their object. These details resemble rather the enchantments of a magician than solemn rites, although a hidden and mystical meaning must have been attached to them.

The distinction, however, between the soul and its parts and combinations is by no means well preserved, and some of the rubrical directions apply equally to the human condition before as after death. The great facts connected with it are its trials and justification. The deceased, like osiris, is the victim of diabolical influences; but the good soul ultimately triumphs over all its enemies, by its gnosis, or knowledge of celestial and infernal mysteries. The principal orders of gods mentioned are the nu, similar or associate gods; the pu.t, or celestial cycle; the gods, neteru; and the chiefs, gaga. The spiritual types have already been described; besides which there are the enemies of the deceased, the khefti, or accusers; the mu, or dead; and bet mes, or depraved. Two antagonistic beings appear throughout the ritual : osiris and his triad, the supporters and prototype of the good or justified; and setand his devils or conspirators, the evil principle, always endeavouring to subvert the good principle, or osiris and his followers. Physically, they are divided into light and darkness; symbolically, they are represented by the sun and the great dragon apophis. Next to these the god tum, the solar deiniourgos or creator, not only appears at an early period, but plays a prominent part in the ritual. It is tum, the sun, invisible in darkness, from whom all being proceeded, and to whom the deceased is indebted for the vital principle of breath. The soul, indeed, not being described as a created, may be considered as an uncreated, being; but the existence, the breath of life, is the especial gift of tum. The chief guardians of the deceased, however, are the gods of abydos. On all occasions the sister goddesses isis and nephthys render him aid. Thoth justifies him, anubis embalms him, horus defends him. Inferior offices, indeed, are rendered by other deities, by ptah, by athor, and by khnumis; but the great theban triad is seldom mentioned, and then only in the later or apocryphal portions. The ritual evidently dated from a period long anterior to the rise of the ammon worship at thebes. Of khem, indeed, the procreative type of ammon, there occurs an early notice and a mystical explanation; but ammon, mut, and khons enter very slightly into it. One of the earlier attempts to subdivide and classify the ritual was that of champollion, who, with a view to the facility of arrangement, rather than under the guidance of any logical or philosophical principle, divided it into three portions. He conjectured that the first, of the three great sections terminated with the 15th chapter; the second with the 125th; and that the third went on to the end of the papyrus. These sections he subdivided in a peculiar manner, according to the titles or contents of the chapters themselves, and in a manner difficult to verify without having the texts of the papyrus to collate. The ritual in general he called the book of manifestation to light. Lepsius has proposed another division; he

considers the first portion to terminate with the 17th chapter; and the 125th to be either the end of the second portion, or commencement of the third; but the arguments deduced from the manner in which certain rituals terminate are but feeble at best. There are other reasons besides strict adherence to order, such as haste, the sparing of expense, and similar considerations, which may have abridged the labours of the scribes. Still, the order proposed by him is the most convenient to follow, and he has given for the first time a full text of the hieroglyphical ritual, and arranged the whole in chapters and lines. Till the publication of his work, no proper idea of its extent and order was attainable by students in general; the previous publications of cadet, the description of egypt, senkowski, young, belmore, and others, derived from abridged or inferior sources, having conveyed very imperfect notions of its contents.

1.

The title of the first 16 chapters, or first section, has been differently interpreted as the chapter of manifestation to light, or as the light; or the chapter of departure from the light, i. E. Of death. The positive connexion between the chapters is not very clear. The 1st, 2nd, 3rd, and 4th are indeed connected : but the 5th and 6th refer to the sepulchral figures deposited with the dead; the 8th and 9th to the passage or approach to the west; the 10th and 11th to the justification, which had just taken place; the 14th is one of the group; the 15th and 16th contain prayers to the rising and setting sun. The first chapter, which is undoubtedly the proemium of the whole book, contains the invocation of thoth himself.

The principal ideas connected with the earlier part of the ritual are, the living after death, and the being born again as the sun, which typified the egyptian resurrection. The soul is here spoken of as the greatest of things in creation. The deceased goes in like the hawk and comes out as the phoenix or heron, and enters the great or celestial gate; having passed through the roads of darkness, he comes forth' with justification, and eats, drinks, and performs the other functions of life, as if he were still among the living; the corruption of the deceased is wiped out of his heart.

One chapter contains a group of prayers addressed to the mid-day and the setting sun, within the cabin of whose boat the soul eternally traverses the celestial ether.

2.

One of the most remarkable chapters is the 17th, which contains the esoteric explanation of the faith of the egyptian, and enters into discussions upon certain sacred dogmas. These esoteric commentaries, giving the various opinions of the egyptians upon the meaning of certain deities and their types, are continued through the 18th, 19th, and 20th chapters of the ritual, which embrace the great crown of justification, or the fourteen trials in presence of as many groups of deities, whose number represents half the lunar houses, before whom the deceased is justified by thoth.

3.

This crown of justification is three times repeated, showing that at least three separate versions existed at the time of the construction of the ritual; and three rubrics are appended, one to each chapter, proving that different ideas prevailed as to the influence it exerted over the welfare of the deceased. These chapters consist, in fact, of two separate books, and are apparently of the greatest antiquity, occurring in the inscription of the coffin of the queen mentuhetp, and in another of an individual deceased during the 11th dynasty. They belong, as will be seen, to an early part of the funereal recitations.

4.

The chapters of the crown of justification are followed by a group (cc. 22 — 26) which essentially relate to the reconstruction of the deceased, or the preservation of the contents of his body. The parts required to be preserved are the heart, the tongue, the mind or brain, or the charms or spells according to some readings; and, in certain papyri, the head. Of these, the heart is deemed the most important. They remind us of the mystical destruction of osiris, and the discovery and readjustment of his limbs by isis. Like them all, they give details upon two main points: the invocation of the deceased, and a statement as to who he is or what he requires; and the reason why the proposed parts are to be restored to him. It is worthy of remark that these parts are the recipients of the intellectual rather than of the sensuous impressions, the mental devisers of sin, and the agents of intellectual existence.

5.

The next group, from the 27th to the 42nd, contains the measures necessary to be adopted in order to prevent the different parts of the body, which have connexion with the feeling and senses, from being taken away by the typhonian animals in hades. In the natural order, these should refer to the deceased being deprived of his heart and brain, which he had already recovered by the mystical employment of the previous chapters. After the 33rd it is not stated what portions of the body the reptiles attack; the object of the chapters seeming to be to repel the mystical or actual destroyers from the body of the deceased. One of these vipers is called the eater of the ass, itself a typhonian animal, and another appears connected with the spine. The 42nd contains a kind of summary of the things to be done in order to repel all evil, for which purpose the deceased is mystically and cosmically transformed into the principal deities of the heaven and earth; in hieroglyphical language, “ there is not a limb of him not as a god.” It appears also from these chapters that the deceased does not die although he may be eaten, but escapes alive through the bellies of these monsters. The rubric states that the object of this group of chapters is to enable the deceased to go wherever he chooses.

6.

The next group extends from the 43rd to the 63rd, and is divided into smaller subordinate groups having a closer connexion among themselves. Thus, c. 50. Treats of how to avoid going to the infernal block, where the demon headsman decapitated the wicked; and c. 43. Of avoiding the decapitation; c. 44. The means of escaping the second death of the soul; and c. 51. How to escape from some other means of destruction; c. 45. How to avoid pollution; c. 46. How to escape corruption. Two others (cc. 48. And 49.) Contain exits or manifestations, while c. 47. Commences the viaticum of the dead, the reception of the chair and seat; cc. 52. And 53. Enable the deceased to eat and drink only what is ‘pure, while the remaining chapters are devoted to providing the deceased with fresh air, the celestial water of the

goddess nu, the principle of the element itself, and to escaping the fiery ordeal. The food of the deceased is stated in these chapters to be the bread of ra and seb (c. 53.), the breath which he receives is the north wind emanating from the nostril of tum, and connected with the orphic egg of seb or the egyptian khronos (c. 54.); and of this particular portion, one of the oldest in the ritual, being found on monuments of the 18th dynasty, there are two versions. A third version (c. 57.) Represents either the hapi or nile, or the osiris dwelling in a house built for him by the god khnumis and the goddess sefkh-abu, or " seven-rayed," in which the god or the deceased changes his quarters according to the direction in which the winds blow. He also escapes from the inundation or deluge in his ark or makhen, made of plaited corn, the paddles of which are of straw, perhaps symbolizing the support of men by com during the inundation (c. 58.). Different dogmas also prevailed about the celestial waters. The principal one is that they emanated from the nu or celestial element, or rather from the sycomore, the emblem of that goddess. It is by these waters that the deceased is strong or prevails; but it was also believed that these waters were given by the hapi or nile, and even the god tum was thought to confer them on the deceased. The other object of them was to protect the deceased from the burning flames of the egyptian phlegethon. Besides these are the two chapters of manifestation, more properly connected with the subsequent group.

7.

The most remarkable chapter of the next group is the 64th, with which it commences. It rarely occurs in the rituals, and when it does the rubric is often wanting. It is one of the oldest of all, and is attributed, as already stated, to the epoch of the king gaga-makheru, or menkheres. Part of it and its rubric occur in the hieratic inscription placed round the interior of the sarcophagus of the queen mentuhetp of the 11th dynasty; and a variation of the rubric recurs in the ritual of parma. This chapter enjoyed a high reputation till a late period, for it is found on a stone presented to general perofski by the late emperor nicholas, which must have come from the tomb of petemenophis in the el assasif, and was made during the 26th dynasty. It was not only a mystical chapter, the supposed production of thoth himself, but could only be read by monks or persons of ascetic lives; and it seems to have been an introduction to the 30th chapter, which appears on monuments of the 11th dynasty: but its language is not that of the 4th dynasty, nor of the time of the pious menkheres; and some more recent compiler of the hermetic books has evidently paraphrased it for the ritual of turin. The next chapter, the 65th, is a duplicate of the 2nd. The 66th, 67th, and 68th are connected with the opening of the doors of heaven to allow the soul or deceased to pass. The latter, with its two other versions (cc. 69, 70.), bears the title of chapter 1., and to it are appended two other versions. A rubrical direction attached to the last of these three chapters proves their subject matter to refer to the earlier part of the ritual, and the exit, or departure from the earth.

Another series of chapters (cc. 71 — 75.) Refers to the manifestation and exit of the soul from earth. The first of these is to preserve the soul in the precincts of the taser or hill. It was especially needed to save the soul from the seven mortal sins, which lie in wait at the balance ready to destroy the heart of the deceased or arrest his further progress. The next, the 72nd, is repeatedly found on coffins, sarcophagi, and other monuments of the 26th dynasty, and was considered requisite for the absolution of the deceased, to expedite the passage of the soul from earth, its entrance into elysium, its reception of the mystical food of the gods, by virtue of which the spirits of the blest become invested with a divine nature. The 73rd chapter, a repetition of the 9th, instructs the deceased how to pass through the west, or gate of the setting sun, to traverse the roads of darkness, and to behold his father osiris. This would seem to be a prelude to the great judgment in the hall of the two truths.

8.

The next group of chapters comprises the transformations or genesis of the soul. These transformations have no reference to the mortal transmigration of the soul in order to arrive at the final union with the deity, by the terrestrial sufferings involved in the degradation of the soul into inferior types; but refer to its transformation in the future state, and its assimilation to the cosmic soul of the universe. They may possibly involve the absorption of the soul into the soul of the earth or universe. In this respect these chapters coincide with the platonic doctrine of the infernal transformations of the soul. These were desired or " wished" by the soul, and are repeatedly mentioned as essential to the recovery of the heart, which otherwise was lost, and the loss of which, as will be seen from the novel of the two brothers, involved the absence of the animating principle. The soul could exist, indeed, without the heart, but its union with the body depended upon the heart being in its proper place. The series of transformations comprised the change into the hawk of gold, the author of time (c. 77.); into a second hawk, called the divine hawk, or the hawk of time (c. 78.); the principal gods (c. 79.); the orb of light (c. 80.); the lily of the nostril of the sun (c. 81.); the god ptah, the demiourgos, or active creative power of the material world (c. 82.); the phoenix, or bennu (c. 83.); the shen-shen, or heron (c. 84.); the soul (c. 85.); the swallow (c. 86.); the soul of the world (c. 87.); and the crocodile (c. 88.); to which some rituals add the goose. In all these chapters the deceased states himself emphatically to be the respective type of the deities figured in the vignettes.

To enter into the mystical notions connected with these chapters would far exceed the limits of this introduction, but they appear to represent the soul as permeating space, time, and matter, and being absorbed or identified with the demiourgos himself. The soul, in the 79th chapter, is the creator himself, and in the 81st the germ of light; celestial food is supplied it, while the soul itself is the self or body of the deceased, and dies and is renewed like the sun daily. The 89th is one of the most important of the whole, for it represents the visit of the soul to the body. The deceased here asks that his soul may behold his body.

9.

The subsequent group of chapters are not arranged with the logical precision of the preceding : for the 90th is that of the reception of a tongue from the god thoth; the 9 1st and 92nd recur to the liberation of the soul from its confinement; the 93rd to the navigation to the east; the 94th to the palette for writing and inkstand asked of thoth; and two other chapters (cc. 95, 96.) To a subject already treated on, the opening of the mouth by the same god. Another chapter, the 97th, refers to the food of the deceased; and a group of five (cc. 98 — 102.), to the navigation of the deceased in the boat called the makhen, or else the boat of the sun, which in the 99th calls upon the deceased to tell the names of all its parts. This is the boat of the fiery phlegethon, the dreary barge of charon (c. 98.); but its mystical names (c. 99.) Confer upon it a pantheistic meaning. The subsequent chapters are of a miscellaneous nature, and call for no particular notice. Two of them relate to food (c. 105. And c. 106.); one (c. 103.) To liberating the goddess athor, another (c. 104.) To sitting with the great gods. It is in this portion that a few chapters occur which are repeated elsewhere amongst the mystical halls: thus the 107th is the second abode of the 149th, and the 108th and 109th are found again as the fourth abode. It would be reasonable to connect these with cc. 112 — 116., which refer to the knowledge of the spirits of another region; but the 110th, that of proceeding to the elysium, intervenes. This chapter of elysium distinctly represents two portions : the first, the sowing, reaping, and offering of the mystical corn to the hapi or nile; the second, the transport of the food of the west, and the traversing of the celestial waters. Besides these, the places of the spirits in the isles of the west are mentioned. In one of these isles a meskhen, or place of " new birth," is situated, and in the same direction are various pits or pools fatal to the reprobate or unjustified. Some of the chapters of the spirits are repeated in the later versions of the halls at the close of the rituals.

10.

This book closes with a series of chapters referring to the going into and out of the hades, and the approaching the ministers of osiris (cc. 117 — 124.), and in this part is another version of cc. 12, 13. These latter chapters are 'chiefly connected with the actions of the deceased in the aahlu or hades. It does not, however, appear that they had all reference to this passage, for some are mixed up with the preparation of certain amulets or charms.

11.

This part of the ritual is followed by the portion most generally known, and which forms the book of going to the hall of the two truths. It is, perhaps, the one most. Frequently repeated on the coffins and other monuments of the 19th dynasty. It contains the address to osiris and the forty-two demons of the dead, each of whom presides over and avenges some particular sin or fault. The general principles of the egyptian decalogue arc expounded in the opening chapter, then the whole of the forty-two sins are negatively affirmed not to have been done, before each demon. For this purpose each of them leaves the far and distant region in which he is located, and hastens, as a bird of prey, to be fed upon the blood of the wicked. The mode by which the deceased averts the evil is to announce that he has not committed any of the forty-two sins. These are principal of a general nature, such as are common to all codes of morals and religion; some, however, are of a local character, and refer to neglect of particular formula}, or sacrifices of a special nature. In a subsequent part it will be seen that the day of " trying words " and the days of " the great judgment " are synonymous. Here the deceased prays to escape from the god or demon aa (or beast). But in the scene of the great judgment, the demon called am.t, or ' devourer ' of the dead, has the head of a crocodile, the forepart of a lioness, and the hind-quarters of a hippopotamus. One of the penalties or rewards of the future state is the metempsychosis, meskhen. The most remarkable part of the chapter, however, is that containing the mystical address of the door and hall of truth itself. The various parts of the door address the deceased, and forbid him to pass through unless he tells them their mystical names. This power of speech inherent in the architectural members of the hall finds a parallel in those earlier fables and allegories, both of sacred and profane writers, in which the trees of the forest and the various objects of still life hold short dialogues, and point a moral or adorn a tale. These have continued down to the present day, a french author celebrated for his wit having given us the tittle-tattle of two chimneypots. The mystery of names, the knowledge of which was a sovereign virtue, and which at a later period degenerated into the rank heresy of the gnostics and the magic of enchanters, appears to have existed not only in egypt but elsewhere. Traces of it are found in the cabala, in the spurious gospels, and in early roman history, in which the hidden and secret name of the city was one of the fatal things of rome. It prevailed in the greek and asiatic mythology, and even in the apocryphal tale of ali baba. This chapter has also some connexion with the masonic mysteries, in which the mystical names of the various parts of the doorway, according to the revelations real or supposed of some of the initiated, are actually found in the egyptian mysteries, so far as can be gathered from the obscure hints on subjects so removed from popular knowledge or philosophical speculation. The rubrical directions of this chapter are peculiar. The worshipper said it, clad in pure linen, shod in white sandals, anointed with a fragrant oil or essence, and offers flesh, fowl, and burning frankincense. The representation of the deceased as a pilgrim approaching the mystical hall was then painted on pure linen in yellow outline. This was to be thrown into a field untrodden by the hoof of a horse. The virtue of this mystical book was transmitted undiminished to his children's children. He would then give satisfaction to the royal circle, probably to the court of osiris, and would dine at the table or altar of the great god. From the gate of the west, the region of bliss, he would never be separated, he would be led along as or with the kings, who, twelve in number, presided over the regions of the west, reminding us of the stern and inexorable judges of the greek hades, and he would be in the service of osiris.

12.

The 126th chapter is entitled in the hieroglyphs the " book of adoring the gods of the orbit, said by a person when he approaches them to see that god (osiris) within the gate." This represents a scene which has been called the egyptian phlegethon. There are four apes, described as seated at the prow of the boat of the sun, who led the deceased to welcome the god, sustained him with the sacred food, and enabled him to pass the secret gateways. Part of it is comprised in the following or 127th chapter of the ritual, which contains an address to the gods of the solar orbit; and the 128th, with which it concludes, is a prayer to osiris, which, according to the rubrical directions, ought to be said on the occasion of the offering to the god osiris on the festival of the uka or door-post.

13.

The 129th chapter, which bears the title of a separate book, is a mere repetition of the 100th.

14.

The 130th chapter is the first of a new book which continues to the 138th of the ritual. The first of them has a certain connexion with the preceding two. Its object indeed is to give life to the soul, to allow it to stand in the boat of the sun, and pass the numerous crowds of the empyreal gateway, but the prayers or ceremonies were to be gone through on the birthday of osiris, a festival as old as the 12th dynasty. This chapter was to be read over a model of the boat of the sun, in which the deceased was represented standing; certain offerings were then to be made to this model or representation. The object of this rite was to prevent the second death of the soul in hades. Like the preceding chapter, c. 64., which existed in the reign of king menkheres, this is said to have been found in the palace of the great house of the king gaga-makheru. This king was originally supposed to be merely a variant of the name of thoth, but it has been since supposed to be the name of a monarch of the 3rd dynasty, apparently gaga, and it is to his age that some texts of the 64th attribute the discovery of that chapter. It is undoubtedly of an early date, for it occurs in the inscription of the interior of the coffin of the queen mentuhetp of the 11th dynasty. It is said to have been found in a stone box, and to have been made by horus for his father osiris. The subsequent chapters (131, 132.) Refer also to the passage to heaven and hades made by the deceased, but are of minor importance. The deceased passes to the spot where the sun is situated, and finally approaches to see his own house in the hades.

15.

The next chapter, the 133rd, is called a new hook, which, by its title, is connected with the 148th of the ritual, although with a different text. Its object is to make the dead prevail, and enter into the solar boat, where the souls of the blessed especially resided. There are no less than three other chapters on this very point, cc. 134, 135, 136. All these are mere prayers and addresses to the sun. The rubrical directions show their object to be to introduce the deceased into the boat of the sun, and to prevent him dying again in hades. The things necessary to be done, and which were of a mystical nature, had, as in certain other chapters, to be done alone, and no other eye was to behold them. These chapters were to be recited, and their rubrical directions performed, at certain periods. Two were to be performed on the day of the month, by which must be understood the first day of the month, or in that part of the month when the moon is new (c. 135.); and they lasted till the 6th of the month, after which the moon must have entered upon another quarter. They are followed by three others completing this book; the first (c. 137.), called the chapter of " making a spark," refers to subjects connected with the hypokephalaia, or mystical disks placed under the head of the deceased, more fully detailed

in the 162nd chapter. The next (c. 138.) Refers to the passage or going to abydos, and contains an invocation to the gods of that region. The last chapter (139.) Contains an adoration to the god tum.

16.

This book is followed by another of great importance (c. 140.), if the precise meaning of the expression, " the filling of the eye," could be made out. It is entitled " what is to be done on the 30th epiphi, when the eye is full." It seems, indeed, that the eye and its personification, or god which bears it on its head, returns to its original luminous condition on the 8th hour of the night of the 30th epiphi, which is a lunar or stellar rather than a solar phenomenon, and would apply to the harvest or autumnal moon, when that luminary appears largest during its annual course. The eye is supposed, not only in this but in other texts, to have been exhausted by its career or course. According to the rubrical directions, it was the subject of a great festival, and offerings were to be made before two eyes, one of lapis lazuli or an imitation of it, the other of red jasper. The offerings were made before them, the worshipper " facing the sun." This festival, it will be observed, was movable. On the tablet of one thothmes, a memphite functionary of the 18th dynasty, a considerable portion of the text refers to the festivals. " the great inspectors come out," it states, " to the end of the dais under the trees of life and perseas, on the 30th of the month tybi, the day of the filling of the eye in annu [heliopolis]; having been questioned, thou answerest in rusta [region of the two truths] on the 3rd of the month epiphi." This makes a period of 60 days between the epoch of the filling of the eye in the 18th dynasty, and at the date of the construction of the turin ritual; which, being only 240 years, is clearly not reconcilable with a mere festival which shifted one day in four years, and other phenomena must be consequently involved in it.

17 and 18.

The next chapters, the 141st and 142nd, are those of instructing the dead in the knowledge of the names of the gods of the northern and southern heaven, those in the horizons, and those of the empyreal gate, which were to be publicly recited on the festival of the "ninth," and accompanied by appropriate offerings. They appear, in fact, to be the litanies prepared for the service of the dead. The festival would, of course, stand in the calendar as the festival of the names of the gods. These are arranged in a tabular form, and amount to 60, twice the number of the days of the month. In the second of these chapters (142.), the object of which is that the deceased may come forth as or when the sun does in all his transformations, the names to be known are those of the god osiris; of which the table gives 156, which is no subdivision of the number of days in the year, although constructed on a multiple of 6. To eke out this number, others have been added to those of osiris. This arrangement of the names of the gods in a tabular form is not uncommon in the egyptian monuments. Not only is it recorded on some monuments of the 12th dynasty that they are dedicated to certain gods in all their names, but the same is said in tables of the god ptah the demiourgos, and ra the solar principle, found in monuments of the time of ramesses the 2nd. These " thousand " names, such as isis is said to have possessed, were part of the mystical nature of the gods, and no doubt traced in some logical order the principal events of the life of osiris, or recorded his attributes. They indicated also the various regions in which the god was honoured throughout egypt, to which there are parallels in the indian religions. The gnosis, or knowledge of the name of the god, both in its external and esoteric sense, was in tact the great religious mystery, or initiation of the egyptians. This name-knowledge is still further developed in the subsequent chapters, the nature of which has already been pointed out.

19.

The part which follows this forms in fact a special or particular book, although not really so designated in the ritual. The 144th chapter consists of the seven stairs, or allu; the 145th of the twenty-one pylones or gateways, sba; both of which are septenary numbers connected with the lunar month. The 146th chapter contains another version of the fifteen gateways, while the 147th is a repetition or subsequent version of the seven staircases, or allu. The 149th, which is connected with these, contains the fourteen abodes, aa.t, of the hades, or the aah-naru, which are of the same nature as the halls and staircases. These chapters contain descriptions of the mystical house of osiris in the aahenru, or fllysium; where each staircase or pylon has a name written on the door, a demon inhabitant with a secret or mystical name, and a demon doorkeeper, the names of all of which it was essential for the deceased to know, if he hoped to pass through them unscathed. It would seem that he entered into each of these places appropriately clad, holding a stick, or other instrument, made of a particular wood. He addressed the demons as if familiar with their names, and finally received their permission to depart. The description of these regions is in every way horrible. They are terrible to the gods themselves, not only as being inhabited by fearful demons, but in some instances as regions of fiery flames, rivalling in all their horrors the phlegethon, or burning stream of the greek hades. A similar series of regions is described on the sarkophagus of the monarch nekhtherliebi in the infernal purgatory, into which the sun enters in his passage through the hours of the darkened hemisphere, or region of the night. These called karr, or halls, are ten in number, and the groans and screams of the damned burst on the ear of the passer-by in a mingled chorus of agony and confusion. They howl as lions, roar as bulls, squall like tom-cats, tinkle as brass, and buzz with the incessant hum of bees. Such descriptions, indeed, belong rather to the solar litanies, like those describing the regions of utter darkness and silence, in which, in the tombs of the kings, the souls of the wicked lie deprived of the cheering beams of the solar disk, and the reviving voice of the great god, the sun. Still they give an esoteric notion of the nature of the regions of the damned, rivalling the cold hades of homer, or the hotter hell of a dante or a milton. Whether they were of a purgatorial nature, or the wicked were detained there, does not appear, but a more minute examination of the principal tombs and sarkophagi of the kings will hereafter throw a fuller light upon the nature of the egyptian hades.

20.

Between the 147th and 149th chapters, and apparently forming, with the 149th and following group, a new book, is the 148th chapter. It is called “the book of instructing the dead how to please the sun, and of making him prevail like or before certain gods.” This, like some of the preceding books, was to be recited and its instructions followed out on certain festivals (the 1st day of the month, the 6th and the 15th, and on the festival of the uka of thoth, the birthday of osiris, the manifestation of khem, and the night of the hakr), in order to let the deceased pass the mystical regions of the akar or hades, and to allow the soul to come out of them. It is one of the highly mystical, it is said to be like no other, indeed it is specially stated that there is no other comparable to it. No one has spoken it, no eye has seen it, no ear has heard it, the deceased is carefully to preserve it, not to babble about it, and no one but the person interested is to know it. Here the deceased obtains the necessary knowledge of the seven cows and bull, the four mystical eyes, and the four paddies of the sun, arranged according to the four points of the compass. It continues through the 149th and 150th chapters, or vignettes of the mystical abodes, which are probably of a zodiacal character.

21.

The 151st chapter contains the vignette and part of the text of a subject often represented upon coffins, and connected with the osiris myth. This grand drama, in which the goddesses in their lamentation address their deceased brother, while the various gods of the embalming, or future state, confer certain benefits on the deceased and revived god, is most fully developed in the temple of phil, where there are pictures of the later ptolemaic period representing this mythos. It is here that osiris is created, here that he dies, here that he is lamented, and here are to be found those links

of legends which connect the pictures with the legends of plutarch. The double anubis particularly appears here in this chapter, if these vignettes can be really designated by such a name, the subject represented being the mystical embalmment of osiris. The next chapter (the 152nd) is that of building a house on earth; the vignette and text are, however, connected with the drinking of the waters of the sycomores of the goddess nu (cc. 57. 59.). The subsequent chapter (153.) Is that of escaping the net spread for the deceased in hades. In the papyrus of nebseni at the british museum, the deceased is represented walking away from a net which has been spread to entrap him by the diabolical ensnarer. From the rubrical directions, it appears that this chapter was to be employed to prevent a second death in hades.

The 154th, which is of a mystical nature, is intended to preserve the body from decay. In it will be found some singular notions connected with the metempsychosis of decay, and which resemble in part the pantheistic notions of the pythagorean or buddhist philosophy. A little group of chapters (cc. 155 — 160.) Closes this portion of the ritual. These contain directions for making and engraving the inscriptions on the six mystical amulets ordered to be placed on the throat of the dead. Those amulets are, the tal, or so-called nilometer, of gold; the get., or buckle, of red jasper; the nrau, or vulture, and the uskh, or collar, of gold; the utu, or sceptre, and tablet, of felspar. In some rituals there is another, that of the pillow, urs, of red haematite, often found on mummies along with other amulets, such as the counterpoise of a collar made of serpentine, and the angle or level of haematite, for the consecration of which no doubt chapters existed, though not inserted in the ritual of turin.

22.

The 161st chapter refers to what has been called the orientation of the coffin, which is ordered to be so placed that the four winds may blow upon the four sides of it. The last chapter of the ritual has relation to the hypokephalaion, which is to be placed under the head of the deceased. According to the rubrical directions, indeed, this chapter ought to be said over an image of good gold placed at the throat of the dead, and should be painted on a book of linen, or papyrus, placed under his head. It is supposed to revive the vital warmth of the mummy. These disks, or hypokephalaia, as they have been called, represent the pupils of the mystical eyes of the sun; and the delineations depicted on them are supposed to be seen in the mystical eyes. The book, or chapter, is termed highly mystical, and is, according to its rubrical directions, to be kept a profound secret. The terms in which the cow is addressed in long polysyllabic words evidently represent the form of an idiom not egyptian. At the end of it are the words “ it is ended,” the common egyptian “ finis.” This last chapter is not found on rituals or monuments of an early date, and the precise time of its introduction here is uncertain. It can, however, hardly be older than the 26th dynasty, for, although some of the mystical names resemble those in the so-called secret writing of the 21st, they differ from them in many essential particulars.

23.

The next three chapters are supplementary, though really connected with the 162nd. They are not only stated to be supplementary, but also to form “ a second book to that of the coming forth as the sun; ” from which it is to be presumed that the 162nd chapter closes the long series of the subdivisions of the great ritual, commencing with the first chapter. They consist of two versions of the mystical eyes. The mystical names, it will be observed, have relation chiefly to amen-ra, a god who has hitherto scarcely appeared in the ritual. They seem to be derived from the language of hes, who belonged to the pet or an of the land of kens or nubia. The last of these chapters, which is for the same purpose as the preceding, is filled with similar expressions, derived from the same mythology. With them the ritual closes; and they

undoubtedly belong to the later development of the religion, as they contain names, repetitions or variations of which are only found in the rituals of the gnostics or valentinians.

Considered as a whole, the ritual is the most important of the religious texts which have come down to the present day, as regards the extent and variety of information that it affords. At the same time it must be borne in mind that the deities referred to are either strictly solar, or peculiarly attached to the hades, or infernal regions. The great theban and memphite and elephantinean triads rarely appear. The information throughout is destitute of those esoteric explanations which alone could confer on it a vitality or intelligible meaning. Like all oriental writings, its mysteries are conveyed in allegorical language, the principal personages being often alluded to by epithets, or qualifications, rather than by their proper names, and their actions are shortly and elliptically described. The style is concise, straightforward, and devoid of metaphor; and indulges in none of those flights of imagination or luxuriances of the pen which distinguish the heroic official bulletins of the temples, or the familiar correspondence of the theban scribes. It is scarcely possible to conceive that the whole is of a poetic nature, although possibly some portions, such as the psalms or prayers to the rising and setting sun, may have had a rhythmic or even metrical flow. So important a book has naturally not altogether escaped the attention of hieroglyphical students, or remained entirely untranslated. Champollion, in his description of the papyri of the vatican, gave some account of it; there are short translations in the works of cailliaud and ideler, in the catalogue of the egyptian collection of the louvre; and more numerous extracts from it or its texts are given by champollion in his letters, grammar, and dictionary. All these together, however, are far from furnishing a general idea of the ritual, its scope, or its contents. The first attempt at an intelligible count of the whole, accompanied by a translation of several chapters, was that of dr. Hincks, no doubt a valuable introduction to its study. Then m. Seyffarth produced a burlesque interpretation of a few chapters; and m. Brugsch subsequently gave a short precis, with some translations. Useful portions of various rituals, and valuable translations of different chapters, have also been given by m. De rouge, by m. Chabas, and mr. Heath; and some by mysely, and more recently by m. Uhlemann, one of the misguided followers of seyffarth. A general account of its contents has been given by m. Francois lenorrnant. All these together, however, fail to convey a comprehensive idea of the extent of the ritual, its nature, and the mystical character of the work.

It now only remains to offer a few observations on the translation here given. The text adopted as its basis is that of the so-called ritual of turin, published by lepsius, in his " todtenbuch." This long funereal papyrus, and probably on the whole the most complete existing in the museums of europe, was copied in 1836 by lepsius, and the copy collated a second time in 1841 and published at leipzig in 1842; since which time it has formed the groundwork or canon of comparison for subsequent writers in examining other papyri. It was originally supposed to have been written at a very early period in egyptian history, but modern critics now consider it not older than the age of the ptolemies, perhaps even later. Still, with a very few exceptional passages, the hieroglyphs, as they appear in the text, are the same as those in use during the 18th dynasty, and it is a comparatively recent copy of some version or versions not posterior to the 18th or 19th dynasties. The author has availed himself of the labours of others in rendering those chapters of which they have given translations, but without servilely following them as to the meaning. By examining several papyri he believes he has been enabled to give a more precise meaning to several passages than is to be gleaned from the turin version. But a critical running commentary on the whole would not only have been more voluminous than the scope of the present volume will allow, but it would have required more time and leisure than he has at his command. Such a task must be left to a future inquirer, sent by some enlightened government to complete his studies in the museums of europe; and it is possible that france or prussia, animated hereafter by the traditional encouragement they have afforded to the cultivation of literature, and in their zeal for intellectual rather than material culture, may undertake the task. The world is already indebted to them for their noble publications of the monuments of egypt; they have already shown that, animated by the highest motives, they have not coldly or disdainfully left to unaided individual enterprise the performance of a task beyond its strength. Besides the turin text, other valuable ones have been prepared : as that of the scribe nebset, by m. A. Mallet, belonging to the museum of the louvre; the hieratic ritual of paris, by m. De rouge; and those given by m. Lepsius in his denkmaler, and dr. Leemans.

The present translation, the first which has been attempted of the whole of this mystical book, will probably furnish matter for criticism, and may hereafter be improved; but it will at least be found to have embodied the general sense of the different chapters, and to have given an adequate idea of the whole book. It will also form, with the translations made up to the present time of various hieratic papyri and other documents, and the grammar and dictionary of this work, a useful chrestomathy for students.

[the manifestation to light.]

The funereal ritual.

1.

The beginning of the chapters of the coming forth from [or as] the day of bearing the dead [spirits] in [karneter] hades, said the day of the funeral going in after coming forth, by the osiris deceased.

[vignette representing the procession of the dead to the sepulchre and accompanying ceremonies.]

Oh bull of the west! Says thoth, king eternal, i am the great god at the divine keel [bark]. I have contended for you. I am one of the chief gods justifying osiris against his enemies, the day of weighing the words of thy evildoers, oh osiris! I am one of the gods born of nu [rhea, or the primordial water], smiting the accusers of the meek one, taking the profane there. I look to thy evildoers, oh har [horus]! I have fought for thee. I have succeeded [passed] in thy name. I am thoth, justifier of the words of horus against his enemies, the day of weighing words in the great abode in. An [heliopolis]. I am tat, the son of tat, conceived in tat, born in tat. I am with the wives of osiris lamenting over osiris in the region of the dead, justifying osiris against his accusers. The sun says to thoth : stop them, justify osiris against his enemies. The stoppage is made; says thoth. I am with horus the day of clothing tesh-tesh [the nile], to open the door to wash the heart of the meek one, keeping secret the secret places in rusta. I am with horus supporting the right shoulder of osiris in skhem. I come and go from the realms of fire [the phlegethon]. I expel the wicked [or the opposers] from skhem. I am with horus the day of the festival of osiris onnophris, justified, making the sacrifice of the sun the day of the festival of the 6th and 10th in annu [heliopolis]. I am the priest in tattu, the spondist of abydos, growing tall among the tall. I am the priest in abydos, the day of calling the world. I see the hidden places of the rusta. I am the maker of the festivals of the spirit lord of tattu. I am the blessed [?] Of his keeping. I am the great workman who made the ark of socharis on the stocks. I am the receiver of the festival of ploughing the earth [khebsta] in the land of suten-khen [bubastis]. Oh companions of souls made in the house of osiris, accompany ye the soul of the osiris with yourselves to the house of osiris! Let him see as ye see, let him hear as ye hear, let him stand as ye stand, let him sit as ye sit. Oh givers of food and drink to the spirits, souls made in the house of osiris! Give ye food and drink in due season to the osiris with yourselves. Oh openers of roads! Oh guides of paths to the soul made in the abode of osiris! Open ye the roads, level ye the paths to the osiris with yourselves. He enters the gate of osiris. He goes in with exultation, he comes out in peace. The osiris is neither stopped nor turned away. He goes in as he wishes, he comes out as he likes. He is justified, he does what he is

ordered in the house of osiris, he proffers his words with you. The osiris goes to the west in peace. He is not found wanting in the balance. I do not make or reckon my judgment in many parts, thy soul is set up [stands up] to the face. It has been found sound-mouthed [truthful] upon earth. I place myself before thee, oh lord of the gods! I have penetrated the region of the two truths. I rise as a living god, i set like the daimons in heaven. I am like one of you, placing the foot in kal. I see the great constellation which traverses the ether. The lords of the gate or the daimons do not turn me back from seeing it. I smell the kuphi of the gods seated with them. I have hailed the priest of the chest, i have listened to the peaceful prayers. I have kept on the deck. My soul has not been turned away from its master. Hail, dweller in the west! Osiris, lord of the region of the great winds! Let me stand in peace at the west! The lords of the hill receive me. They say to me, glory, glory in peace [or rather, come, come in peace]. They give me a place where is the chief of the great gods. The two nurse-goddesses receive me at the time. I come before onnophris justified. I follow har [horus] in rusta, osiris in tattu. I make all the transformations to place my heart in every place in which i desire it to be.

Let this book be known on earth. It is made in [pictures or] writing on the coffin. It is the chapter by which he comes out every day as he wishes, and he goes to his house. He is not turned back. There are given to him food and drink, slices of flesh off the altar of the sun. When he passes from the fields of the aalilu [elysium], corn and barley are given to him out of them. For he is supplied as he was on earth.

2.

The chapter of coming forth as the sun, and living after death.

Oh one gleaming in the moon! I come forth from thy multitudes. I revolve. Those who belong to the spirits take me. I have opened the gate. Then the osiris comes forth from the day, having done what they have wished on earth among the living.

3.

Another chapter like it.

Oh tum! Oh tum! Coming forth from the great place within the celestial abyss, lighted by the liongods. The words of the lion or those who belong to the phallus. The blessed osiris has come from their corner doing all thy words ordered. Oh workmen of the sun, by day and by night! The osiris lives after he dies like the sun daily; for [as] the sun died, and was born yesterday, [so] the osiris is born. Every god rejoices with life; the osiris rejoices, as they rejoice, with life. I am thoth, who comes out of the temple of annu [heliopolis].

4.

The chapter of passing through the road above the earth.

I am the one leaving the cold, guiding the lion- gods. I have come, i have given the fields to the osiris.

5.

The chapter of how a person avoids doing work in hades.

I require a quiet soul coming alive at the hour, from the hearts of the apes [fascinaters] or turners away.

6.

The chapter of making the working figures of hades.

[vignette.— a figure.]

Oh figures! Should this osiris have been decreed for all the work to be done in hades, when the evil has dragged a person beneath it. Let me call on you to perform constantly what is to be done there, to plough the fields, to draw waters out of the wells, to transport the food of the east to the west. Let me call you to obey the osiris.

8.

The chapter of escaping out of the folds of the great serpent.

Oh a captain [?] Capturing, taking by theft the living and dying! Thou hast not quieted me; no poison comes on my hands. For if thou dost not crouch, i do not crouch to thee. Thy sins have not come, found out on these my hands. I am one out of the nostril of the heaven. My acts are the acts of the gods, i am the mysteriously named arranger of places for millions. I am the emanation of tum. I am the one who knows.

8.

The chapter of passing through the "west as the sun or day.

The hour opens, i shut the head of thoth, the eye of horus instructs. I make the eye of horus, the splendour of the decorations in the tip of the sun, the father of the gods. I am the same osiris who is the lord of the west. Osiris has known his gate in which i am not, in which i am not. I am set among the gods. I do not die. Stand thou, oh horus! He has been reckoned among the gods.

9.

The chapter of passing through the west as the sun does, and " of passing the doorway.

Oh soul! Greatest of things created, let the osiris go. Having seen he passes from the gate, he sees his father osiris, he makes a way in the darkness to his father osiris, he is his beloved, he has come to see his father osiris, he has pierced the heart of set to do the things of his father osiris, he has opened all the paths on heaven and earth, he is the son beloved of his father, he has come from the mummy, a prepared spirit, oh gods and goddesses give way!

10. The chapter of coming forth with justification.

I come forth with justification against my enemies; i have reached the heaven, i have passed through the earth. I have crossed the earth at the footsteps of the blessed spirits, a living chief. I am prepared with millions of his charms. I eat with my mouth, i void. Because i then am the god lord of the gate. I have done so, firm in conduct.

11.

The chapter of coming forth against his enemies in hades.

Oh eater of his hand going on his road! I am the sun who comes out of the horizon against his enemies. He does not correct or he does not take me. I eat my hand as the lord of the crown. I do not hold or i do not raise my feet, for i am shai. My enemies make no injury or overthrowing of me. He is not able to do it to me. He has not taken [from] me. I stood as har [horus]; i sat as ptah; i prevailed as toth; i was powerful as tum. I have walked with my feet, i have spoken with my mouth; i escape from him, he does not take me.

12.

The chapter of the going in and coming out by the osiris.

Thou hast turned back [hail to thee], oh sun! The holder of the secrets of the gate in the abode of seb at the balance of the sun, who places the feather in it daily. May i have trampled the earth, may i go as a powerful one!

13.

The chapter of the going in after the coming out.

I went in as a hawk, i came out as a phoenix. I have made me a path. I adore the sun in the happy west. Plaited are the [plaiting the] locks of osiris. I follow the dogs of har [horus], a path has been made for me. Glory! Glory to osiris!

Said [over] the drop [of an earring] of ankham flower placed on the left ear of the spirit, with a second drop of cloth of fine linen. The name of the osiris is placed on it the day of the funeral.

14.

The chapters of rubbing away the stain from the heart (?) Of the osiris.

Hail to thee sending moments, dwelling in all hidden places! Declare thou the words to the osiris. His great sin is not divine, or his fault complete, falling into the hands of the lord of truth, for i have corrected the injuring evil in him, the god turns the evil to truth, correcting his fault. The god contention is then as the god peace, with the great hold he has in his hand. I have brought it to thee. Thou livest by it, the osiris lives by it, he is at rest, obliterating all the stain [evil] which is in the heart by it.

15.

Hail, sun, lord of sunbeams! Shine thou in the face of the osiris. He has been adored in the gateway, he has sat at the twilight. His soul comes forth with thee [the sun] to the heaven, proceeding in the cabin, towed in the ark. It moves as the never-resting gods in the heaven.

The osiris says, in worshiping the lord of the age : hail, oh sun, creator, self-created! Perfect is thy light in the horizon, illuminating the world with thy rays. All the gods rejoice when they see the king of the heaven. The lady of the hours is placed upon thy head, the upper and lower crown are placed on thy brow : she is placed before thee; coming figured in the forepart of the boat, tormenting thy enemies in the gate who come to stop thy person, looking at this thy good form. I have come to thee, i am with thee beholding thy disk daily. Do not dissipate me, do not turn me away, my substance subsists so that i may see thy perfections like all thy subjects, because i am one of thy great types on earth. I have followed the land of the age. I have reached the land of the age, when thou hast ordered every god, oh sun!

Hail, shining in the horizon on the day thou hast traversed the heaven in peace, justifying all faces who rejoice to see thee walking from the hidden to them! Thou hast been placed at the empyreal gate every day grown and formed under thy form. Thy rays are in their faces. Unknown is thy gold, indescribable is thy colour, in the region of the gods [say] we are beholding all the colours of pant. It has been examined, hidden on their faces. Thou hast been made the one alone in his being, in thy transformation in the ether. May i go as i have gone ? I do not dance like thy form, oh sun! Not being the great ruler borne along in the river of millions and billions of moments. Young thou makest them pass, thou settest, thou darkenest the hours, or the days, and nights, like as thou hast heaped them; thou hast darkened thy colours, illuminating the world; thy arms have been made strong by the sun, thou shinest in the heaven.

He has adored in the gate at thy setting. He speaks to thee when rising, in adoration. Prolong thy transformation, risen, or great in thy perfections, smiting and gilding thyself, producing them, not born in the horizon, shining above. May i have reached the upper part of ages in the abode of thy servants! I combine with the noble spirits, the wise of the hades. I come forth with them to see thy perfections. Thou shinest at dawn, thou followest thy mother nu, directing thy face to the west. My hands adore thy setting, thou settest from the land of life. Then thou art making an age, adored in peace in the nu [firmament], placed in thy heart, invincible are thy divine years, they are made to all gods.

Glory to thee, shining in the firmament, illuminating the world on the day when he has been born, produced by thy mother out of her hands! Thou hast shone, thou hast rendered it divine. The great light shining in the heaven, supporting its adorers by thy stream, making festive all countries, cities, gates, and houses daily supported by thy goodness, preparing food, things, supplies, giving victory, prevailer of prevailers [first of the first], obliterating every place for faults, the great one crowned in the cabin, the great one capped in the ark. Thou illuminatest the osiris in hades, thou lettest him be in the west, smiting the evil, placing him out of sin, letting him to be with the great blessed. He has followed the spirits from the hades, he has been conducted from the fields of the aahenru [elysium] after proceeding in joy. I proceed to the heaven, i go over the clods, i kneel [i bend] as [or in] the stars. Adoration has been made to me in the bark. I have been addressed in the cabin. I saw the sun in the midst of his box when i hailed his disk daily. I see the perch in his transformations in the waters coming forth in splendour. I see the silurus (?) Each time when he afflicts his enemies. He has felt my blows cutting his back. I open to thee, oh sun! A good sail [wind]; it destroys, it breaks. The ministers of the sun rejoice to see him the living lord; his heart rejoices, he has overthrown all his enemies. When i see horus at the ropes, thoth at its [the boat's] hands : all the gods rejoice when they see him coming in peace, animating the heart of spirits. The osiris is with them, his heart is delighted. Hail, coming as turn, created by the creator of the gods! Hail, thou piercing the gateway, traversing all doors! Hail, thou who hast come as the soul of souls reserved in the west! Hail, thou judge [?] Of the gods, weighing words in the hades! Hail, thou over the gods, illuminating the gateway with his perfections! Hail, thou in the nest, making the gateway by his intelligence! Hail, thou descending light formed in his disk! Hail, thou magnified and enlarged, thy enemies fall on their blocks! Hail, thou greater than the gods, rising in the heaven, ruling in the gate! Hail, thou who hast cut in pieces the scorner and strangled the apophis! Give thou the sweet breath of the north wind to the osiris! Haroeris, the great guide of the world, at peace in the hill of the araenti, illuminating the gateway with his light, the souls in their secret places, the light dwelling in the horizons, putting forth evil against the wicked, has opened. Thou, hast strangled thy enemies.

Adoration to tum who sets from the land of life.

The osiris says, in adoring the sun, the horus of the two horizons, when he sets from the land of life : glory to thee, oh sun! Glory to thee, oh tum, in thy course perfected, crowned, prevailing! Thou hast traversed the heaven, thou hast perambulated the earth, thou hast followed above in yellow, thou hast lodged dancing. The gods of the west give thee glory, they rejoice at thy perfections. Adored are [thy] secret places. Thou hast purified the chiefs, thou hast created the

life of the earth for them, conducted by those in the horizon, towed by those belonging to the cabin. They say : glory to thee! Arresting thy person “ coming, approaching in peace.” Thou hast been addressed as the lord of heaven, ruler of hades, clasped [by] thy mother nu. Seeing in thee her son the lord of terror, greatest of the terrible, setting from the land of life, she became obscure. Thy father tann, the lord of the earth, has been transported, his arms have been whirled behind thee : transformed and made a god upon earth, he has placed thee among the blessed. For the osiris justified in peace is the sun himself.

Said when the sun sets from the land of life, his hands drooping.

Glory to thee, oh tum, setting from the land of life, in the colours of the gate! Hail, thou, setting from the land of life, father of the gods! Thy mother accompanies thee from ma nu, her arms receive thee daily. Thy person is typified [?] In socharis, having rejoiced as thou wishedst. The doors in the horizon have opened 'to thee, thou settest from the hill of the west. Thy splendours! They reach the earth and illumine the earth; those attached to the west and the adorers come forth to see thee daily. The gods give thee welcome from earth. Thy servant is “being” [i].

In thy following is the reserved soul, the engendered of the gods who provided him with his shapes. Inexplicable is the semsem [genesis], it is the greatest of secrets. Thou art the good peace of the osiris. Oh creator! Father of the gods, incorruptible! What is in this book is eternal. I establish myself through it, i have said what has been disposed in it, at peace through the abundance. Loaded is my shoulder with food and drink. I combine [agree, do] as the book, arranging it in great peace.

16.

1. Deceased adoring sun's boat. 2. Goddesses of west and east adoring light. 3. Shu lifting the disk to be adored by the eight apes. — 4. Ancestral worship.

[here ends the manifestation to light.]

The funereal ritual.

[the egyptian faith.]

17.

The chapter of conducting the spirit [dead], of coming in and going from the hades, and being among the servants of the osiris fed with the food of osiris, the good being, the justified, coming forth from the day, making all the transformations he has wished to transform himself into, ploughing with a plough [?], being [seated] in the hall a living soul, as the blessed by the great gods of the west, after he has been laid to rest. The glory of doing it on earth is for mortals to declare.

Vignettes. The deceased in a hall, the boat of the ram rowed by the king. The deceased and khem, the west, horizon and lions, bennu, bier of osiris, niles, abode with snakes, eye, cow, &c.

I am tum, the only being in nu [the firmament]. I am the sun when he rises. His rule commences when he has done so. Let him explain it. The sun is in his rising when the rule which he has made begins, the sun begins, rising in suten khen [bubastis]; being in existence, nu elevates firmament; he is on the floor which is in sesennu [hermopolis]. He has strangled the children of wickedness on the floor of those in sesen [hermopolis].

I am the great god creating himself. It is water, or nu, who is the father of the gods. Let him explain it. The sun is the creator of his body, the engenderer of the gods who are the successors of the sun. I am [the one] never stopped by the gods. Let him explain it. Tum or the sun in his disk, when he shines from the eastern horizon of heaven. I am yesterday. I know the morning. Let him explain it. Yesterday is osiris, the morning the sun; the day on which are strangled the deriders of the universal lord, when his son ilorus has been invested; or the day is the victory of his arms, when the chest of osiris has been confronted by his father the sun. He has given battle for the gods, when osiris, lord of the hill of the west, ordered him. Let him explain it. The west is what the souls of the gods have had made for them, when osiris, the lord of the west, orders [it]; or the west is the future, it is where the sun has made every god go to, when he has fought there. I know the great god who is in it [the west]. Let him explain it. He is osiris, or adorer of the sun is his name, soul of the sun is his name, begotten by himself is his name. I am the great phoenix which is in annu [heliopolis]. I am the former of beings and existences. Let him explain it. The bennu [phoenix] is osiris who is in annu [heliopolis]. The creator of beings and existences is his body; or it is eternity and ages. The age [aion] is the day; eternity is the night. I am khem in his two manifestations, on whose head are placed two plumes. Let him explain it. Khem horus is the sustainer of his father osiris. His manifestation is his birth. The plumes on his head are isis and nephthys, walking to place themselves behind him, when they are mourners [birds], then they are placed on his head; or the plumes are the great asps before his father tum, or his eyes are the plumes on his head. I am from earth, i have come from the city. Let him explain it. That is the horizon of his father tum. Evil destroying evil. Let him explain it. What has been cut away is the corruption of the osiris. Scraped away is all the evil he retains. Let him explain it. Clean is the osiris the day he was born in the great nest of the great one who is in suten-khen [bubastis]. The day when the spirits of that great god, who is in it, are pure. Let him explain it. Passer of years is one name, ocean is another name. The pool of natron and the pool of salt [?], or generator of years is one name, ocean is another name. For there is a great god in it. It is the sun himself. Going on the way, i knew the head of the pool of the two truths. Let him explain it. Rusta is the southern gateway, anrutf is the northern gateway [of] the abode of osiris. For the pool of the two truths is abydos, or it is the path by which his father tum goes when he goes forth to the fields of the aahenru, approaching to the region of the horizon. I go from the gate of the taser [hill]. Let him explain it. The aahenru is the producer of grain for the gods behind the chest. The gate of the taser, it is the gate of the transit of shu. There is the north gate, it is the gate of the doorway; or they are the doors through which his father tum goes forth when he goes forth to the eastern horizon of the heaven [saying] to those who belong to his race. Give me your arm, i am made as ye. Let him explain it. The blood is that which proceeds from the member of the sun, after he goes along cutting himself. Those gods who are made attached to the generation of the sun are hu [taste], ka [touch] : they are followers of their father tum daily.

The osiris has filled the eye after he sent and woke it the day of contending of the two lion-gods. Let him explain it. It is the day of the battle between horus and set, when [set] he puts forth the ropes against horus, when horus has [not] taken the gemelli of set. Thoth did the same with his own fingers. The osiris has bound his hair to the eye at the time of battle. Let him explain it. It is the left eye of the sun when it sheds blood after he sends it, for thoth is the binder of his hair, he brings it sound, not fallen down, to its lord; or, for the eye wastes when it weeps. The second time thoth was wiping it [?]. The osiris has seen the sun who is born in the star [mom] at the thigh of the great water [cow]. The osiris goes forth, he goes forth in turn. Let him explain it. Nu [water] is the water of the heaven; or, the image of the eye of the sun is the gate in which he has been born daily. The great water [cow] is the eye of the sun, because it is one of the gods who belong to horus; whose words exceed the wish of his lord. Let him explain it. [they are] amset, hapi, tuautmutf, kabhsenuf. Hail, ye lords of truth, chiefs behind osiris, smiting for faults, followers of her whose peace is sure [heptskhes]! Let me to come to you without fault. I do as ye do to the seven great spirits in the service of their lord, the creator [or judgment], anup made their places on that day [they answer] of our coming to you. Let him explain it. The gods, lords of truth, are thoth and astes lord of the west; the chiefs behind osiris are amset, hapi, tuautmutf, and kabhsenuf. These same are behind the constellation of the thigh [ursa major] of the northern heaven. The givers of blows for sins, the followers of heptskhes, are crocodiles in the water. Heptskhes is the eye of the sun or fire, the followers of osiris burning the wicked souls of his enemies. For if there is evil i guard his eye from the lords of the age, whilst he proceeds from the belly of his mother. These seven spirits are amset, hapi, tuautmutf, and kabhsenuf, maaentefef, karbukef, harkhent s'khem. Anup places them for the protection of the coffin of osiris, behind the washhouse of osiris; or, these seven spirits are het-het, ket-ket, the bull who never made smoke to dwell in his flames, going eating his hour, red-eyes, follower of the house of ans, hissing to come forth and turn back, seeing at night and bringing at day. The chiefs are of anrutf; the eldest is of his father the sun. It is the day when we come to you. Says osiris to the sun : come, behold me! The sun stops himself in the west. I am the soul in his two halves. Let him explain it. Osiris goes into tattu, he finds the soul of the sun there. One and the other are united. He is transformed into his soul from his two halves, who are horus the sustainer of his father, and horus who dwells in the shrine; or, the soul in his two halves is the soul of the sun and the soul of osiris, the soul of shu, the soul of tefnu, the souls who belong to tattu. I am the great cat which is in the pool of persea, which is at annu [heliopolis], the night of the battle made to bind the wicked, the day of strangling the enemies of the universal lord there. Let him explain it. The great cat which is in tattu, at the pool of the persea, placed in annu [heliopolis], is the sun himself, called a cat. For he has been called cat [by name] ka, for it is like what he has done, he has made his transformation into a cat; or it is shu making the likeness [?] Of seb and osiris. For those who are in the pool of the persea, which is in annu [heliopolis], are those born wicked justifying what they do. For the night of the battle their march is from the east of the heaven. The battle is made in heaven and on the whole earth. Oh sun in his egg, gleaming in orb, shining from his horizon, floating in his clouds, who hates sins, forced along by the conducting of shu, without an equal among the gods, who gives blasts of flame from his mouth, illuminating the world with his splendour! Save thou the osiris from that god whose forms are mystic. His eyebrows are the arms of the balance, the night of reckoning theft. Let him explain it. He is arm-bringer. The night of theft-reckoning is the night [sending] of flame against the fallen. The causer of the sinful to be dragged to his block, punishing souls. Let him explain it. It is maget, it is the annihilater of osiris; or, it is sap, he is with a head bearing truth; or, it is the hawk, who is with heads, one is having [or supporting] truth, another has sin, he has made the one having sin to cause truth to come under [bearing] it; or, it is har who dwells in s'khem; or, it is thoth; or, it is nefer tum son of bast. Oh chiefs who return things to the enemies of the universal lord. Save ye the osiris from the chief conductors, and the inferior executioners. The weak and injured does not escape from their custody. Those attached to osiris do not prevail over me. I do not proceed to their brasiers, because i know them. I know the name of maget, who belongs to them in the house of osiris. His bow is in his hand; he is invisible, going round in that region, with flame in his mouth, to hapi he gives orders. He is invisible. The osiris lived sound on earth like ra; he had a good sleep like osiris. I have made no opposition to those who are over their [lamps] censers, because they are the servants of the universal lord [or] khepra in the pictures. The osiris flies as a hawk and cackles as a goose; he does not perish for an age like nahab. Let him explain it. It is anup, it is horus, it is he who dwells in s'khem; or, it is horus of the place of turning back; or, it is the chiefs stopping the enemies of the universal lord

there; or, it is the great opener of the place of rejection. They do not exult there. I do not proceed to their brasiers. Let him explain it. The images there over their censers are the image of the sun, and the image of the eye of horus.

Oh, lord of the great abode, chief of the gods! Save thou the osiris from the god whose face is in[shape of] a dog, with the eyebrows of men; he lives off the fallen at the angle of the pool of fire, eating the body and digesting the heart, spitting out the bodies. He is invisible. Let him explain it. Eater of millions is his name. He is in the pool of pant [red sea]. For there is the pool of fire, which is in the region of anrutf at the place of the rejection. Every one who treads in it deficient falls to his blows; or, hardness [sword] is his name, he who is the doorkeeper of the west; or, beba is his name, he who is the watcher of the angle of the west; or, he who is over time is his name. Oh, victorious lord, presiding over the earth, lord of gore, ordering the block, living off hearts! Let him explain it. The heart is of osiris. He is the one devouring all the smitten. He has placed his crown rejoicing as he who dwells in suten-khen [bubastis]. Let him explain it. He who has taken his crown rejoicing in suten-khen [bubastis] is osiris. He has been ordered to rule over the gods the day of preparing the earth before the universal lord. Let him explain it. [the one] ordering his name to rule the gods is horus the son of osiris, who has made himself a ruler in the place of his father osiris. The day of establishing the earth and completing the earth is the burial of osiris, the soul created in suten-khen [bubastis], giver of food [or existence], obliterater of sins, who has traversed the eternal path. Let him explain it. It is the sun himself. Save thou the osiris from the god, stealer of souls, annihilater of hearts living off filth. Let him explain it. The darkness is of socharis; he has terrified by prostrating. Let him explain it. It is set; it is the slayer. He is horus the son of seb. Oh creator, dwelling in his bark, forming his own body, or forming his body eternally! Save thou the osiris from those who are the guardians and judges placed by the lord of spirits as he wishes to guard his enemies. He gives annihilating blows [to those], none escape from the guardians. I do not fall beneath their swords, nor go to their block. I do not rest in the midst of their assemblages, i do not go to their blocks. I do not sit in fear [the nets] of them. Nothing of a nature hateful to the gods has been done to [by] me, because i am the lord in the great hall. The osiris goes purified in the place of birth, he has been steeped in resin in the place of preservation. Let him explain it. Khepra in his boat is the sun himself. The gods, guardians, judges, are the apes, isis, and nephthys. Things of a nature hateful to the gods are trick and craft. The clean crosser over the place of birth is anup [anubis], he is behind the bier which holds the bowels of osiris. He who has been steeped in resin in the place of preservation is osiris; or, it is the heaven and earth; or, it is shu the conqueror of the world in suten-khen [bubastis]. The resin, tahn, is the eye of horus; the place of preparation is the place of reuniting of osiris. Tum has built thy house, the two lion-gods have founded thy abode. Ptah going round thee, divine horus purifies thee, the god set does so in turn. The osiris has come from the earth. He has taken his legs; he is tum. He is from his city. Behind thee is a white lion to claw the head. The osiris has turned back; or, osiris has turned thee back, to guard thee. It is invisible to the guardians, [said] by the osiris. It is isis whom thou hast seen. He has stroked his locks for him. He has directed his face to the mouth of his road or its horn. [he is] conceived by isis, engendered by nephthys. Isis corrects his crimes, nephthys cuts away his failings. Victory and terror are in my hand. Millions of arms touch me, pure spirits approach me, evildoers and all enemies avoid me, the arms of the blackeners come after me. I place the two dear sisters. I have made those belonging to kar and annu [heliopolis] . Every god in terror of the greatly victorious, the greatest of terrifiers. I have sustained every god against the insulter [sahuur]. I shot at him as he came out. I live as i wished. I am uat, mistress of heat. I have touched the worst of them. Let him explain it. The embodied mysteries of the gift of concealment [amen] is my name. Fearing to look at what he has brought in his hand is my name. The box, or the name of the . . . Place. The white lion clawing the head is the phallus of osiris, or the phallus of the sun. He who plaits his hair and directs his face to the gate of his path is isis in her mystery. She is coiling her hair there. The burning uat is the eye of the sun. The worst of them whom i have touched are the associates of set. It is in accompanying them. For the accompanying is the heat which has been made to him at the judgment [creation] of those in tattu, annihilating the souls of his enemies.

[the book of performing the days.]

[vignette. Deceased adoring tum, shu, teftiu.]

Oh thoth, justifying osiris against his enemies! Justify the osiris against his enemies like as thou hast justified osiris against his enemies, before the great chiefs who belong to the sun, before the great chiefs who belong to osiris, before the great chiefs who are in annu [heliopolis], the night [when] the things are on the altar, the day of the battle made to subdue the scorners, the day of the strangling of the accusers of the universal lord there. The great chiefs of annu [heliopolis] are tum, shu, tefnu. The catching the scorners; and the strangling of the conspirators of set there, is perceiving the wickedness they do.

[vignette. Deceased adoring osiris, isis, nephthys, and anubis.]

Before the great chiefs who are in abydos, the night of the haker festival of counting the dead and judging souls, when a call is made to count the dead. The great chiefs in abydos are osiris, isis, nephthys, and ap-heru.

[vignette. Deceased adoring osiris, isis, nephthys, and horus.]

Before the great chiefs belonging to tattu, the night of setting up tat in tattu. The great chiefs in tattu are osiris, isis, nephthys, horus, the sustainer of his father. The setting up the tat in tattu means the shoulder of horus who dwells in s'khera. They are behind osiris wrapped up in bandages.

[vignette. Deceased adoring thoth, osiris, anup, and astes.]

Before the great chiefs attached to the paths of the dead, the night of making the judgment of their nothingness. The great chiefs in the paths of the dead are thoth, osiris, anup, astes. The judgment of their nothingness is the things taken out of the souls of those bom wicked.

[vignette. Deceased adoring horus and thoth.]

Before the great chiefs in s'khem, the night of the things [placed] on the altars in s'khem. The great chiefs belonging to s'khem are horus who is in s'khem, thoth who is among the chiefs of anrutf. The night of the things on the altars in s'khem is the lighting the region of the coffin of osiris, lord of the west.

[vignette. — deceased adoring thoth, osiris, anup, and ap-heru.]

Before the great chiefs attached to the festival of digging the earth in tattu, the night of manuring [?] With blood, justifying osiris against his enemies. The great chiefs in the great sacrifice [?] In tattu are thoth, osiris, anup. This means the approach made by the conspirators of set, they make their transformation into goats. They [the gods] slaughter them before the chief gods while the blood flows from them. It is done by the adjudgment of those belonging to tattu.

[vignette. Deceased adoring horus, isis, amut, and hapi.]

Before the great chiefs in the hill of tap, the night of setting up the brethren [?] Of horus, and preparing the issue of horus with the things of his father osiris. The great chiefs who are in the land of tap are horus, isis, amset, and hapi. The setting up of the brethren of horus is what is said by set to his followers: “set up the brethren there!”

[vignette. — deceased adoring ra, osiris, shu, and aat.)

Before the great chiefs who belong to anrutf, the night of the great mystery of the shapes. The great chiefs who are in anrutf are ra, osiris, shu, and aat. The night of the mystery of the great shapes is when has been made the embalming of the thigh, leg, and foot [?] Of osiris, the good being, justified for ever.

[vignette. — deceased adoring isis, horus, and amut.]

Before the great chiefs who are in . . . The night of the laying out by isis, who rises to lament over her brother osiris. The great chiefs in . . . Are isis, horus, and amset.

[vignette. Deceased adoring osiris, isis, and horus.]

Before the great chiefs in rusat, the night when anup places his hands on the things behind osiris, justifying horus against his enemies. The great chiefs in rusat are osiris, isis, and horus. Osiris has been delighted, his heart has been filled with delight, his house is at peace. Let him go. Oh thoth! Justify osiris against his enemies before the great chiefs of every god and goddess, before the hand of the universal lord. He puts away all the enemies of the osiris; he thrusts aside all the evil he has retained.

This chapter being said, a person comes forth pure from [as] the day after he has been laid out, making all the transmigrations to place his heart. Should this chapter have been attended to by him, he proceeds from above the earth; he comes forth from all flame; no evil thing approaches him in pure clothes for millions of ages.

The chapter of the crown of justification.

Said to [by] the osiris. Thy father tum has bound thee with this good crown of justification, with that living forepart [frontlet]; beloved of the gods, thou livest for ever. Osiris, who dwells in the west, has justified thy word against thy enemies. Thy father seb has ordered to thee all his issue. Mayest thou beseech with justification horus the son of isis, the son of osiris, on the throne of thy father the sun, to overthrow all thy enemies! Tum has ordered to thee the earth [twice]. The gods have repeated the good fact [hand] of the justification of horus the son of isis, son of osiris, for ever and ever, of the osiris for ever and ever. Osiris, who dwells in the west, has collected together every god and goddess who is in heaven or on earth to justify horus the son of isis, the son of osiris, against his enemies, — before osiris, who dwells in the west, to justify osiris against his enemies, — before osiris, who is lord of the west, the good being, son of nu, the day, he is justified against set and his associates, — before the great chiefs of gods in annu [heliopolis], the night of the battle to overthrow the profane, — before the great chiefs in abydos, the night of justifying osiris against his enemies, justifying the osiris against his enemies, — before the great chiefs in the western horizon, the day of the festival of the haker [dawn], — before the great chiefs in tattu, the night of setting up tat in tattu, — before the great chiefs in the roads of the dead, the night of the judgment of those who are not, — before the great chiefs in s'khem, the night of [placing] the things on the altars in s'khem, — before the great chiefs of the [hill of] tep, the night of setting up the issue of horus in place of his father osiris, — before the great chiefs of the great festival of sacrifice in tattu or in abydos, the night of weighing words, or of weighing a hair, — before the great chiefs of anrutf in his place, the night when horus receives the birthplace of the gods, — before the great chiefs in . . ., the night of the laying out [the dead osiris] by isis, arisen to make a wail for her brother, before the great chiefs in the rusta, the night of justifying osiris against his enemies. Horus has repeated the address four times. All his enemies have fallen down, stabbed. The osiris repeats this four times, all his enemies fall down stabbed. Horus, the son of osiris, repeats this millions of times; all his enemies fall down stabbed. He drags them, throwing them down from the place where they are, to the blocks of the east; he cuts otf their heads, breaks their necks, and cuts off their thighs, giving them to the great strangler in the valley. They do not escape the custody of seb for ever.

If this chapter is said over a divine crown placed on the head of a person, after thou hast given fuming incense to the osiris, it makes him justified against his enemies whether dead or alive, he is one of the servants of osiris; drink and food are given to him before that god. It is to be said by thee praying. It is great protection in pure clothes [safety], for millions of times.

20.

Another chapter of the crown of justification.

[this contains the fourteen chapters tabulated, or the justification before the fourteen judgment seats.]

A person says this chapter, and washes it in water of natron, he comes forth from the day after he has been laid to rest, he makes all the transformations to place his heart, he comes forth from all flame in [safety] pure linen millions of times.

[here ends “ the egyptian faith"]

[reconstruction of the deceased.]

21.

The chapter of a person having his mouth given to him in hades.

[vignette. Deceased holding a mouth and palette to two men.]

Hail, oh osiris, lord of light, dwelling in the great abode, dwelling in total darkness! I have come to thee adoring. My hands are pure behind thee. I am guarding thy head for thee. He [osiris] gives to him his mouth, he speaks by it. He serves [follows] his heart at his hour, for he hates the night.

22.

Another chapter of making a person a mouth in the hades.

I shine as the egg which is in the hidden region. My mouth is given me to speak with. I am before the great chiefs, before the great gods lords of the gate. My arms have [not] been stopped by the chiefs of the gods and goddesses. I am osiris, lord of the rusta [plains], the same which are at the head of the staircase. I have come. I do what my heart wishes in the day of fire i quench fire when it breaks forth.

23.

The chapter of opening a person’s mouth for him in hades.

[vignette. Deceased holding a mouth before another person.]

Open the mouth: says ptah. What is in thy mouth i took out, says amen, the god of the country. Before i came out of the belly of my mother. Thoth comes to him, instructing him with his ideas [magic]. Take out what is in, says tum to set. (guard my mouth. Tum has made for me my hands to put forth. My mouth has been given to me, my mouth is ready, says ptah.) Let me come. Tum hinders his coming out. Let me come out. Open my mouth, says ptah, with his book, [brick ?] Made of mud, fashioning the mouths of the gods by it. I am pasht and uat, seated in the great quarter, the greatest of the heaven; my mouth is that of osiris, lord of the west. I am the great constellation sah [orion], dwelling in the midst of

the spirits of annu [heliopolis]. All [ideas] charms, all words, he has told them. I have made the gods strong, bringing all my charms to them.

24.

The chapter of bringing the charms [or mind] of a person in the hades.

[vignette. Deceased addressing another figure.]

I am the creator, self-created on the lap of his mother, giving the wolf to those who belong to nupe, the phoenix [ape or hyaena] to those who belong to the chiefs. When i have got the charm from each place in which i have been, of that person who has been to me, swifter than the dogs following the shu or the shade. Oh, leader of the boat! Thou goest in the waters, thou sailest through the region of fire in hades, when thou hast got this charm. The osiris shoots through every place in which he has been, through a person who has been to him swifter than the dogs following after shade. As the gods create in silence, giving a delivery like the sun to him, burning the mouths of the gods. The osiris has made there his charms to the person who has been to him swifter than the dogs following shade, or the person of shu.

25.

The chapter (of) giving a person a writing (name) in hades.

[vignette. Person holding a palette addressing another.]

I have given a certain person a tongue [or writing] in his mouth [name] in the great abode, a person has a tongue [or writing] in his mouth [name] in the houses of fire, dwelling amidst the gods, the night of reckoning years and counting months in the house i build. I am seated in the great place of the heaven. There is not a god that does not come behind the osiris declaring his name then [when i say his name].

26.

The chapter of how a person has his heart made [or given] to him in the hades.

[vignette. Deceased adoring the soul.]

My heart to me in the place of hearts, my heart in the place of hearts. I have received my heart, it is at peace within me. [for] i have not eaten the food where osiris is in the filthy east, going and returning. I have not gone. I know what i have

eaten, going and stopping. My mouth has been given for me to speak, my legs to walk, my arms to overthrow my adversaries. I open the doors of the heaven. I have passed seb the lord of the gods. I fly. He has opened my eyes wide, he raises my arms wide. Anup has fashioned my heel. I attach myself to him. I rise up as pasht the goddess. I have opened the heaven, i have done what is ordered in ptah ka. I know by my heart, i prevail by my heart, i prevail by my arm, i prevail by my feet, i do what my soul wishes, my soul is not separated in my body from the gate of the west [the soul of osiris is not separated in the western gate].

[here ends the “ reconstruction of the deceased."]

[preservation of the body in hades.]

27.

The chapter of a person avoiding that his heart should be taken from him in hades.

[vignette. Deceased adoring four genii of the dead.]

Oh takers of hearts, robbers of hearts, whose hands are changing the heart of the osiris for him; as he did from his ignorance of you and your deeds! Hail, ye lords of eternity, ever existing, not taking my heart by means of your words on that year, on that moon! . Do not take this heart, do not set your heart with evil words against me. For this my heart is the heart of the great one who dwells in sesenu [hermopolis]. His words are great [er] in [than] the hands there. He sends his heart to return to his body. Giving my heart to the gods, for my heart remains to me, i prevail by it for ever. I am thy lord, thou art in my belly. Do not oppose me. I am the orderer. Listen to him in hades.

28.

The chapter of how a person avoids that his heart should be taken from him in hades.

[vignette. — deceased adoring a heart.]

I am the germ. What is hateful is the block. My heart is not seized by the thieves in the festival of thoth . . . West. He has seen set, he has smitten, or he has turned back behind him, striking him : he has performed his blows, seating [settling] this my heart, himself weeping before osiris. His branch is of prayer by which i have there made myself like him; osiris who dwells in the west has judged, the osiris, trying the heart in the broad places [halls]. He has taken his first fruits from ru. This my heart has not been taken away. I am the one whom ye restore [to] his place, returning hearts to him in the fields of hetp [pools], the times of prevailing against his evil, taking food of thy [all] things in thy fist, seeking thee. Thy arms belong to thee. This heart is placed in its case [or superscription], tum figuring [or passing] it at the stone gate. He

has not placed it [is said] by osiris who dwells in the west. This heart of stone he fixes or makes strong as his heart to the great ones in hades. He tramples on the bandages they make for their burial.

29.

The chapter of how a person avoids that his heart should be taken from him in hades.

Stop, emissary of the gods, for thou comest to take this heart of the living. Thou hast not had given to thee this heart of the living. The gods have not snapped up these offerings of food from me. They fall down to me on their faces, themselves annihilated on this earth.

30.

The chapter of how a person avoids that his heart should be taken from him in hades.

[vignette. Deceased adoring a scarabicus.]

My heart was my mother, my heart was my mother, my heart was my being on earth, placed within me, returned to me by the chief gods, placing me before the gods, nor did it make [show] weakness to me before the great god, lord of the west. Hail, this heart of the osiris, lord of the west! Hail, the lungs! Hail, ye chief gods dwelling in the locks placed on their sceptre! Say ye, excellent is the osiris, give him to nahab. When i have been assembled in the region of the great quarter, the greatest of the heaven. I flourish on earth, i never die in the west, i flourish as a spirit there for ever.

Said over a scarabaeus of hard stone. Cause it to be washed with gold, and placed within the heart of a person. Make a phylactery anointed with oil, say over it with magic : my heart is my mother, my heart in my transformations.

31.

The chapter of stopping those who come to take away the spells [or mind] of a person from him in hades.

[vignette. Deceased turning back four crocodiles.]

Stop, go back! Back, crocodile, from coming to me. I know by my mind [or spells]. Do not thou say the name of the great god. Thou, who lettest the emissaries come is one name. Ape [ben] is one name. At the true angle, turner back of the

paths of heaven, or turner in the heaven at the hour; turner back of the violent [or millions]. He has taken the stealers of my spells [mind]. My hard tooth eats the beseechers . . . In the land of . . . Oh seated! [having] a [date] weakness in his eye at this mind [or spell], annihilate these crocodiles who live off his spells [or brain]. I am he who dwells in the fields, i am [he]. I am osiris who shut up his father seb and his mother nu, the day of the great battle. My father is seb, my mother is nu. I am horus the preferred, the day of the rising. I am anup in the day of judgment. I am the [one or he] who is osiris, the going chief. The word [saying to abuskhau [to the palette and paper], the doorkeeper of osiris, because i myself have come, i perceive, i judge, i prevail, i have come, i have defended myself, i have sat in the birthplace of osiris, born with him, i renew myself like him. I have introduced the leg into the place where osiris is : i open the gate of the gods who are there. I have sat at his place, having my tongue and mouth satisfied with [writing].

Thousands of food, of drink off the table of his father osiris, of bullocks, of pure cattle, of bulls, of herons, of ducks, of geese, destroyed by horus, sacrificed by thoth. I repose exceedingly well. I have welcomed at the altar of the ruler of tattu. I am in his place. I blow the east wind on his head, i hold the west wind in his breast. I have gone round the four quarters in the heaven. I have made the south wind to touch his hair. I give winds to the blessed, that they may eat the bread.

If this chapter is known, he comes out from [or as] the day, he is walking off earth from amongst the living, he never wastes in pure linen, for millions of times.

32.

The chapter of stopping the crocodiles coming to take the mind of a spirit from him in hades.

[vignette. Deceived turning back four crocodile.]

The great one falls in his place or on his belly subdued behind the gods. I have made my soul come, it speaks with his father. He saves this elder [or great one] from these eight crocodiles. I know them by their names, and how they live. I am he who saves his father from them. Back, crocodile of the west, living off those never at rest! What thou hatest is in my belly. I have eaten the limbs of osiris. I am set back, crocodile of the west! There is an asp in my belly. I am not given to thee. Do not burn me. Back, eastern crocodile, living off of those who are attached to their flesh! What thou hatest is in my belly. I have crossed. I am osiris. — back, crocodile in the east! There is a snake in my belly. I have not been given to thee. Do not burn me back, crocodile of the south, living off the unclean! What thou hatest is in my body. Do not gore me with thy claw. I am sothis. — back, crocodile of the south! I have been healed, my palm is like a stick. I have not been given to thee. — back, crocodile of the north, living off . . . Dwelling in the hours! What thou hatest is in my belly, thou hast spat [or thy venom is] away from my head. I am tum. — back, crocodile in the north! There is a scorpion in my belly. I do not bring it forth. I am the light of the eyes, existences are in my hand,. Non-existences are in my belly. I dress myself, i equip myself with thy spells, oh sun! Both above and below me. I have listened, i have stretched the length of my throat within my great father. He has given me the happy west, suffocating the living, holding its quiet or humble lord, in it daily. My face is open, my heart is in its place, my head is on me daily. I am the sun protecting [or making] himself. No evil thing injures me.

33.

The chapter of stopping all snakes.

[vignette. Deceased turning back a viper.]

On walking viper, makest thou seb and shu stop! Thou hast eaten the abominable rat of the sun, thou hast devoured the bones of the filthy cat.

34.

The chapter of how a person avoids that he should be bitten in hades by the eaters of the back of the dead.

On chief uraeus, serpent of the sun with a head of smoke, gleaming and guiding millions of years! Or the old and young. The osiris has come. He is the lynx god.

35.

The chapter of how a person avoids that he should be eaten in hades by snakes.

[vignette. Deceased turning back a snake.]

On shu, looking from tattu, coiled under the headcovering of athor! They smell osiris by the eating of his bread, transporting the evil of the osiris. Let him pass their gate. Thou hast let him pass, waylaid by the conspirators, who have watched very much. Osiris was the same, beseeching a burial. Great-eyes has overthrown thee by the opposition he has given to thee : he stretches a feather in the weighing faults [?].

36.

The chapter of stopping the tortoise.

[vignette. Deceased turning back a tortoise.]

[oh thou who] hast come against me, the lips closed! I am chnum, the lord of shennu. The passer by of the words of the gods to ra. My tongue is at the order [the messenger] of its lord.

37.

The chapter of stopping the asps.

[vignette. Deceased turning back an asp.]

Hail, ye two lions, two brothers, two asps! I have led ye with spells. I am the light in the cabin. I am horus, the son of isis. I am come to see my father osiris.

38.

The chapter of life and breath in hades, said to turn back the asps.

[vignette. Deceased holding life and breath.]

I am the two lion- (or dawn-)gods, the second of the sun, tum in the lower country. [i pass] those in their halls; i traverse by those in their caves. I have made a road through my name, adoring in the road of the boat of tum. I stand in the course of the boat of the sun. I propose his words to the living souls. I repeat his words to the nausea of [my] throat. I have sought after my father at dawn. I open my mouth. I feed off life. I live in tattu. I live again after i die, like the sun daily.

39.

The chapter of stopping all reptiles.

[vignette. Deceased turning back a serpent.]

Back, precursor, the one proceeding [?] From the apep! Thou art drowned at the pool of the nu [firmament], at the place where thy father has ordered thee to be cut up in, having gone to the house of regeneration of the sun at his failing. I am the sun. Back, block of stone! Thy person the sun has struck. [?] Thy face is turned down [is said] by the gods, thy heart is pierced [is said] by the lynx; thou art embalmed [is said] by the scorpion. That which is thy destruction has been ordered to thee [is said] by truth. Those who are on the road have been cast down. The precursors of the apophis, the accusers of the sun, are overthrown.

Oh swift passer from the east of the heaven, at the word, overcoming by roaring! The doors of the chief horizon of the sun open. He comes forth. Let him squat in ambush. I make thy heart. I do well. I act peaceably, [oh] sun! I make the haul of thy rope, oh sun! The apophis is overthrown; their cords bind the south, north, east, and west. Their cords are on him. Akar [victory, or the sphinx] has overthrown him. Har-rubah [he who is over the gate of the inundation] has knotted him. The sun is at peace, he goeth forth in peace. The apophis and accusers of the sun fall. Overthrown is the advance of the apophis. Thy tongue is greater than the envious tongue of a scorpion, which has been made to thee; it has failed in its power for ever.

Thou hast thy pollution for ever, oh horus! Thou pollutest the accusers of the sun. The hater of the sun whom thou seest is stopped by thee. Back, thy hard head is cut [?] In opening the places, elevating thy head to those who belong to thy head, dragging thy limbs, cutting thy arms. [said] by osiris.

The great apophis, the accusers of the sun, have been judged by akar. Pasht goes forth, by whom the divine judgment is set at rest. In which thou leadcst thy offering. The pacing thou hast made to thy house, which thou hast made to thy house [is] good. No evil comes out of thy mouth against me [in what] thou hast done to me. I am sut, the aider of the believers of his word, who came out from the midst of the horizon of the heaven. His image is that of the hateful heart. Oh! [is said] by tum, ye lift your good faces. The wicked has been stopped by the assembled gods. Oh! [is said] by seb, prepare your seat in the midst of the bark of khepera, receive ye your battle [armour], your legs are chopped off, ye give water [or blood] out of your hand. — [is said] by athor, the sun he comes forth, receive your weapons — oh! [is said] by nupe, come ye [we come]. The wicked who comes against " him, who is in his chest," has been stopped; he the one, or he alone, takes the hands of the universal lord. He is not stopped by the gods. Oh! [is said] by the gods, receive your food, go round the pool of copper. We come to "him who is in his box." The gods proceed from him. He has made intelligences. Give ye to him glory. Ascribe ye it to him. — oh! [said] by nu[pe], the mother of the gods, proceeding, he has found the way. He has been taken captive by the gods. He has been received [by] nu, seb stands, and the great gods are victors towing [him]; athor and the gods tow him exhausted, justifying the sun against the apophis four times.

40.

The chapter of stopping the eater of the ass.

[vignette. Deceased piercing a snake on the back of an ass.]

Face to thy face, do [not] eat me for i am pure. I am time, or renewal, coming of himself. Do not thou go to me. I come unasked, or i am destroying thee, i am lord of thy mouth, thy essence [?] Returns. Oh haas! I am one made by the renewal of his being. Thou art [hast been] tormented betwixt hatred and love of the gods in the land of tap tu; i come forth as his child, from his sword, having been stopped and accompanied by the " eye of horus." I have been fashioned by the breath of my mouth. Oh ra-tams, he who eats the wicked! Oh taker by stealth! Oh stopper, or annihilater of his faults! Ra-tams, annihilater of his faults in the great assembly! The breath of thy mouth has been spared. Oh he who eats his faults, taking with subtlety, rautames! He finds no fault in me, he does not steal me. Rau-tamesa, [do] not steal me away. Opposition has not been put forth by me, or faith has not gone out of me. I let him be taken away when it is

ordered, or he has been taken when he ordered the taking the osiris for his eating. He is the living lord, the chief in the horizon.

41.

The chapter of how a person prevents being cut, or turns back the reptile, shat, in hades.

[vignette. Deceased piercing a viper on the spine.]

[oh] osiris, the revealer of good, the justified, tum who lights the two lions. He has opened the gates of the heaven, his breath passes. Oh opener of the gate of the west, who exists and lives on the winds! Divine passenger of the boat of ivhepera, [speaking] words to the gods in asherru! I go in, i come forth, i stay, i have spoken words, nausea of the throat, i save myself, i live after i die. Oh bringer of food! Who passes the gate, dwelling in these figures [or writings], dividing the offerings, setting up the right hand of the great guide, who is sent from the leaders, or the chiefs, who flies from the chiefs.

42.

The chapter of turning away all evil [injury], and turning back the blows made in hades.

The region of the . . . The white crown of the figure, place of osiris the revealer of good. I am the babe [said four times]. Oh abaur [great thirst], thou hast spoken like the sun! Who preparest the block by the knowledge of thy name, for thou hast come from it for the great sinner. I am the sun preparing the obedient. I am the great god betwixt the tamarisks; finished (is) ans-ra, or the pied, at dawn. I am the creator of the obedient, the god embowered betwixt the tamarisks i go out, the sun goes out in his turn.

The hair of the osiris is in shape of that of nu.

The face of the osiris is in shape of that of ra.

The eyes of the osiris are in shape of those of athor.

The ears of the osiris are in shape of those of apheru.

The nose of the osiris is in shape of that of khentskhem.

The lips of the osiris are in shape of those of anup.

The teeth of the osiris are in shape of those of osiris selk.

The neck of the osiris is in shape of that of the goddess isis.

The arms of the osiris are in shape of those of the soul lord of tattu.

The elbows of the osiris are in shape of those of the neith lady of sais.

The legs of the osiris are in shape of those of the the lord of khar [mentu].

The belly and back of the osiris are in shape of those of the set or of thoth.

The spine of the osiris is in shape of that of pasht.

The phallus of the osiris are in shape of those of the osiris.

The thigh of the osiris are in shape of those of the eye of horus.

The legs of the osiris are in shape of those of nu.

The feet of the osiris are in shape of those of ptah.

The arms of the osiris are in shape of those of her-shaft [ram-headed.]

The fingers and nails of the osiris are in shape of living uraei.

There is not a limb of him without a god. Thoth is vivifying [or watching] his limbs. Not a day he has not been squeezed in his arms or clasped in his hands. Men, gods, spirits, the dead, mortals, beatified spirits, illuminated, do not make any attack upon him. He it is who comes out sound, immortal is his name. He is yesterday [or morn], beholder of millions of years, that is his name. He has passed along the upper roads. The osiris has been deemed the lord eternal. He has been judged like khepera. He is the lord of the crown. He is in the eye and the egg. Life has been given to him by them, or by ye. He is in the eye, he is seated in his place. He sits in its seat. . . . He [it] is [who is] horus who dwells in or who treads amongst millions. He has ordered his place, he rules it. He made his mouth speak at its centre. Making his shapes. The osiris turns over from time to time what is in him. One after another he has revolved. He is belonging to the eye; no evil thing is done to him by the convoyers. He has not been found by the emissary of the gates of heaven, ruling the throne, guiding the hateful on that day. He is the child dragging the path of yesterday [or mom]. He is the day for race after race of men. He is regulator of millions of years, ye [say] who are beings of the south, north, east, and west of heaven : the terror of him is in your belly. He it is who grasps with his hand, he does not die again, he is a moment in your belly, he does it when he stops [or his shapes return to him]. The redness of their faces is unknown to him. He is his being. The time when he made the heaven, creating the earth, creating all the cursed generation, cannot be found out; they do not combine, letting all evil things pass to him, who is at rest through his words. - the words of osiris are addressed to ye. He is the light illuminating the precincts, one after another. The sun does not want his protection [or company], passing and repassing. May the osiris speak to thee! He is the germ [or flowers] emanating from nu [or the firmament]. His mother is nu. He has made it. He is the one not trampling on the great tie within yesterday [or morn]. The hand is tied within his hand. The osiris does not know. He knows him. Let him not grasp him. Oh layer of the egg! He is horus who dwells amongst millions. Their countenances burn, their hearts are agonized at the osiris. He rules his seat, he passes at the time, he is guided on his road. He has escaped from all evil things. He is the golden ape of the gods without hands or feet, the wall in ptah ka. He goes forth, the ape which dwells in ptah ka goes forth.

This said [you] a person passes in every direction or in every part.

[here ends the “preservation of the body in hades.”]

[protection in hades.]

43.

The chapter of how a person avoids the decapitation in hades.

[vignette. Deceased adoring three god.]

I am a chief, the son of a chief, fire, the son of fire, whose head has been placed on him after it has been cut off. The head of osiris has not been taken from him, my head has not been taken from me [is said] by osiris, the good being, the justified. I have bound myself and adjusted myself by it. I give substance to and renew myself. I am the osiris.

44.

The chapter of how a person escapes dying a second time in hades.

[vignette. Deceased walking to an open gate.]

Open is the gate! Open is the gate! The spirits fall into the darkness. The eye of horus takes me, apheru dandles me, i am hidden by [or from] ye, oh incorruptibles! My face [?] Is that of the sun. My face or my heart has opened. My heart is in its place, or its vessel on my mouth. I know. I am the sun who made himself. I do not perish, nor am i taken away. Thy father, the son of nu, has made thee live. I am thy son, very glorious, seeing thy mysteries. I am crowned as a king, i do not die again in hades, hating him who dwells in the west, telling his name.

45. The chapter of not being defiled in hades.

[vignette. — mummy held up by anunis.]

Rest, rest as osiris! Rest, rest the arms as osiris! Do not rest them, do not defile them, or do not take, or it does not defile them, it does not corrupt or pollute, or do ye to the osiris as he did, for he is osiris.

If this chapter is known he is not defiled in hades.

46.

The chapter of how a living being is not destroyed in hell, or [how] the hour of life is not destroyed in hades.

[vignette. Deceased walking.]

Oh youthful gods! Or two youths of shu, or from his body in the gate, prevailing by his papyrus, prevailing as those who see the light, i allow my arm to be.

47.

The chapter of flow a person avoids his chair being taken from him in hades.

[vignette. Gateway, bennu, and soul.]

Chair and stool come to me, i am your lord. Ye gods come to me to be my servants, i am the son of your lord : ye are mine through my father, who gave you to me. I have been among the servants of athor, i have been washed [by thee, oh] attendant : i have been among the attendants of athor.

Chair and seat come to me, approach to me, i am the dead, for i have been among the servants of the great god. I am the son of truth, speaking lies is hateful, i am justified.

(pap. 9900.)

48.

The chapter of coming forth with justification.

[vignette. Decked.]

I come forth with, or by, justification against my accusers. I pass from the heaven, i have passed through the earth, i have crossed the earth at the feet of the spirits, a substitute, because i am prepared with millions of his charms. I eat with my mouth, i evacuate. I am the greatest of all the gods of the gate. I have done the same, firm in conduct.

49.

The chapter of coming forth against tho "wicked in hades.

[vignette. Deceased walking with a stick.]

Oh eater of the hand, going forth to his road! I am the sun coming forth from the horizon against my enemies. He does [or is] nottake[n by] me. I have adjusted my hand by [as] the lord of the crown, raising the legs as the leg-raiser. My enemies have not made me to fall. What [he] has done to me is that he does not escape me. I have stood as horus, i have sat in the heaven. I am strong as thoth, i am powerful as tum, i go on my feet, i speak with my mouth, escaping from him. What i have done is, i have not been taken by him.

50.

The chapter of not going to the divine block.

[vignette. Deceased walking from the block.]

I have tied the joint [or vertebrae] of the back of my head, [says] set [to] the gods [or the gods come with it to him]. I have tied the joint of my neck from heaven to earth, [said] by the sun. Done on the day of preparing to tie the reposers by [their] feet. The day of cutting off heads. I have tied the joint of the back of my head, [said] by set, a god who has power over the head, not causing any separation, making it sound, permitting my father to smite it. I am the taker of the earth, the tier of the tie [or joint], [said] by nupe, who sees the truth the first time, not born nor made by the gods. I am a god, substance of the great gods. Li.

51.

The chapter of not going to be overthrown in hades.

[vignette. Deceased walking.]

What i abominate i do not eat it. What is abominable is filth, i do not eat it. My or your being is at rest. I am not crushed by [it]. I do not touch it with my hands, i do not tread on it with my sandals.

[here ends "protection in hades."]

[celestial diet.]

52.

The chapter of not eating what is filthy in hades.

[vignette. Deceased seated at table.]

[same as far as " at rest then, " fallen on my belly," then to " sandals."] Thou livest against it, by sparing or abstaining, like those who are the gods. Let him come from the earth. Thou hast brought these seven loaves for me to live by, bringing the bread horus makes. His bread is like that of thoth. Thou hast placed, thou hast eaten rations: let him call to the gods for them, or the gods come with them to him. The osiris eats under the sycomore of athor, the ruler [of the heaven]. I have made my time of rest there. I have dug [or arranged] the fields in tattu, i have planted in annu [heliopolis]. I live off loaves of white corn, my drink is of red corn. I have made [or placed] defenders for my father and mother, doorkeepers of the tanks. I have opened, i have dwelt, i have made progress, i sit wherever i wish.

53.

The chapter of not eating filth or drinking mud in hades.

[vignette. Deceased eating and drinking.]

I am a bull sharpening the horns, traversing the heaven, lord rising from the heaven, the great illuminator coming out of the light of the lions. I have caused the light to go. Filth is abominable. I do not drink of muddy or foul water. I do not walk on my head. I am the lord of bread in annu [heliopolis]. My bread at the heaven was that of ra, my bread on earth that of seb. By the cabin i come into the house of the great god of annu [heliopolis], who makes the double seat in the great boat [makhen]. I go to the east of the heaven. I eat as they eat, i live as they live. I have eaten bread in every place of sacrifice. What is abominable and filthy i have not eaten it.

54.

The chapter of how a person receives the breath in hades.

[vignette. — deceased holding a sail.]

Oh tum! Give me the delicious breath of thy nostril. I am the egg of the great cackler [seb]. I have watched this great egg which seb prepared for the earth. I grow, it grows in turn; i live, it lives in turn, stimulating the breath. I am he whose name is discriminator of purity; behind his egg, who is the light of the hour, great pursuer of sut. Oh ... Of the region of the earth, eater of kuphi attached to the dance of the sun (?), watch ye over him who is in his nest, the babe who comes forth to ye [or the earth to the very limits of space!] i have given breath to the said youth. Osiris has opened [his] mouth, and unclosed [his] eyes.

55.

Another chapter.

[vignette. Deceased holding a sail.]

I am the jackal; i am shu, drawing the winds before the light to the limits of heaven, to the limits of earth, to the very limits of space. I have received the air of the youth[ful type]. Osiris has opened his mouth, and his eyes have been unclosed.

56.

The chapter of receiving the breath in hades.

[vignette. Deceased holding a sail.]

Oh tum! Give me the sweet breath of thy nostril. I am the great minister who dwells in the region of the hour. I have watched the egg of the great cackler [goose]. I grow, it grows; i live, it lives; i breathe air, it breathes air, in hades.

57.

The chapter of the breath, and prevailing by [or over] the water in hades.

[vignette. Deceased receiving water and bread of nu]

Oh hapi, chief of the heaven! In thy name of conductor of the heaven, let the osiris prevail over the waters, like as the osiris prevailed against the taking by stealth, the night of the great struggle. Let the osiris pass by the great one who dwells in the place of the inundation, while they conduct that great god they know not his name. They pass the osiris; his nose is opened in tattu, or the mouth of the osiris is preserved to him; his nostril is opened in tattu, he is at rest in annu [heliopolis]. Sefkhabu built his house for him. Num has set up his wall for him. When the north wind comes to the heaven [roof], he sits in the south; when the south wind comes to the heaven [roof], he sits in the north; when the west wind, he sits in the east; when the east wind, he sits in the west, the eyebrows drawn down to his nose. The osiris passes through wherever he wishes, and sits there.

58.

The chapter of breathing air, and prevailing by [or over] the water in hades.

[vignette. Deceased holding sail and cup.]

When i have opened, who art thou ? Or whom do i see pass ? I am one of ye being with you. What my eyes desire is that thou lettest him draw near [in peace], head to head, accompanying him to the birthplace of the heaven. Let me go to thy abode, discoverer of faces; binder of souls is his [or its] name. The name of the ferry-boat is the boat of plaited white corn [barley]. The name of the paddles is straws. There is an associate [maget] centred in the midst. The name of the rudder is like a figure [?]. Let me go to the south when the north winds blow in the heaven. [i go], i dispose me as i wish. Give ye me to drink out of your vases of milk and wine, new and baked bread, liquid and flesh from the divine abode of anup.

If this chapter be known, he goes after he comes out of hades.

59.

The chapter of drinking the water in hades.

[vignette. Deceased receiving water and bread of nu.]

Oh sycomore of nu [pe]! Give me the waters which are in thee. I am the one who took the place in the midst of the hour, guarding the egg of the great cackler i grow, it grows again; i live, it lives again; i breathe, it breathes again.

60.

A similar chapter.

[vignette. Deceased holding a sail.]

I have opened the doors of the heaven, the doors of the earth open to me. The libations from the god, from hapi, [they] are the great heaven, or are sent in addition by the sun. Let me prevail by the waters, as the stone-arm [set] prevails against its enemies the day of the battle of the world. The chiefs, shoulder to shoulder, have let me pass when they pass that great god, the accomplished spirit ignoring his name. I have passed the chief of shoulders.

61.

Another chapter.

[vignette. Deceased holding a sail.]

I am the one, it is i am emanating from the cold water; to whom it has been made as the inundation. He prevails by it like hapi [the nile].

62.

Another chapter.

[vignette. Deceased with sail and cup.]

Great opener of annu [heliopolis]! I am tum, opener of libations, tet-hapi, lord of the horizon; under his name, that of the extent [void] of heaven, let me prevail over the waters like stone-arms [arms of set]. I am the perambulator of the heaven. I am the lions. I am the sun, i am aam. I have eaten the shoulders [or children], the thigh has been removed. I have gone round to the edge of the fields of the aahenru. I have been made a lord of the age, who has no limit, for i am an eternal substance. I am tum, made for ever.

63.

The chapter of drinking the water, and of not being destroyed or dried up by the flame.

[vignette. Deceased pouring water out at a fire.]

Oh bull of the west! I have come to thee. I am the boat-hook of the sun by which he leads the old or the feeble. I do not burn. Flame does not burn me [?]. I am aat, the eldest son of osiris, the type of each god is in his eye in annu [heliopolis]. I am the first child, the great disturber, the great tranquilliser, whose name is the root of osiris, by which he takes [spares] thy life; or i am the boat-hook or the [water opposing] the boat of the sun, in which he carries the elders, and is transported against the evil of osiris. His return, he has not been scorched [or burnt]. I have crouched as a spirit or [like] khnurn, who dwells in s'mhakhem, not cutting himself when he goes swiftly, crossing behind the road out of which he has come.

[here ends "celestial diet."]

[the manifestation to light.]

64.

The chapter of coming forth [as] the day in one chapter.

[vignette. Deceased walking to the disk shedding rays.]

I am the yesterday, the morning, the light at its birth the second time; the mystery of the soul made by the gods, making the food of the hidden ones of the west of the heaven; the paddle of the east, lord of mankind seen in all his rays, the conductor coming forth from the darkness. Oh hawk of hawks, over their orbits, listening to things whispered! The thigh is twisted on the neck, the thigh is on the head of the west; the hidden ones pass rejoicing to the secret place. The sun has hastened to it following from the space above in the midst of the box, standing at the wall of the earth. He is i, i am he. I have made the dress which ptah has woven out of his clay. The sun [is] worshipping thy face, delighting in thy good truth on that day, going from the nu, coming from the east, hailing the ministers, adoring those attached to the race. I have created thy roads, i have enlarged thy paths, to traverse the earth, to dwell (in) heaven; thou givest light to my face and my soul is produced. I am about to accompany the divine words, my ears listen in the gate. Do not ye do any evil to

my mother, save ye me, guard me with your unclosed eyelids in the night, making it as if it were not dark. I am the inundater; kamur [egypt or great listener] is thy [or my] name. I fill the soul wrapped within it. When the thigh is tied on the neck and the thigh placed on the left side of the head, that chief [or old one] is without his mystery. I have placed myself amongst those belonging to the two great ones. I find no escape from weeping, when i see the conductors on the week of abydos. Oh keys, or bolts, the gods of the hall draw ye! Hold thy hands, thy face is as a dog when he smells in the chest. My legs bear me like anepu when escaping, when this smeller of the earth has not come forth to lion-gods. I am sound, i am coming forth from the post of the door, as the one who receives his heart. I who know to the depths is my name. I give to spiritual things. Millions and billions are the measure of the things. I am behind their spiritual things, the hours of adjusting the arm of the constellation orion. The twenty-four are passing together one after another till the sixth. He remains in the gate. The hour of the night of smiting the profane. I come justified. I come with justification.

So it is while passing the gate. It is as it were self existence. Shu causes me to shine as a living lord, true and good, and be made the seventh when he comes forth. I make for the animation of his spirits the blood poured forth by the deluder to supply the embalmments. I have made abu [horns] unite. I return from the mysteries of creation. I am not turned back by those who go on their bellies. I have come, led by the lords of things, to save the things of the osiris. The eye does not swallow its grief. I am the [sut] god of the house, belonging to his houses. He has come from s'khem to annu [heliopolis]. He informs the bennu of the things of the gate. Oh strong mysteries in it, creater of forms like the creator, emanating from the disk, the bright head! I have returned from the west of the heaven, the spirit shines in the shrine as light i have left or kept in the orbits, i have opened or passed on high, i have trod in its clouds, i have been adored as chief shining [?] In its [eye] flying to the blessed, doing as the sun to the wise, who treads on the ends of the earth. I hasten to escape the shades and spirits of tasr. I have made good my path through the doors of the gateway. I do it because of fatiguing him, wearying him through weeping. It saves, that is, from the concealed, for i am a god in hades. Oh hades! I open what is shut! Give me a good road : how have i passed by those lying in wait in the amenti ? I am he who dwells in rusta. I go in under his name, i come out in his name, coming forth as ordered, lord of the millions on earth. The conceiver augments [or throws] her burthen, giving birth to those thrown aside. The lock of that inverted precinct falls down. The scorpions repose fallen on their backs, the phoenix is in halves. Horns has made his eye illumine the world. His name is my name. Let me not be surpassed by the lion-god, or shu turn against me. I am [not] drowned in the good water. I see the repose of the mild one [osiris], when he makes his stay under the pools; for i have come forth. I am the lord of life. I have adored nu. I have come from the place, i have come forth from the great gate. Oh osiris! Aid thou my planting. I have added sycomore to sycomore. I have detected the guardian [from] the gate. I have come, i have rejoined the eye. Who art thou then ? Lord of the silent body! I have come to see him who is in the serpent, face to face, eye to eye. The winds fall when he comes forth, blowing also in my face. Oh afki! [caps] where ye are. Give me your arms, oh ye children emanating from the mouth! Who are arisen from the eye of the sun [horus]. I have stood, i have prepared to fly to heaven, to alight on earth daily. I have joined the eye of horus to my footsteps. I am the one born of sefkh [capturer], the lord. I have transformed the powerful vipers of earth, catching me just at the time i was leading captive the quarrelsome great-arm, bound with fetters, coming behind me. Wonderful is my growth and my substance, my spirits, and the power of my hand; whenever i delayed to open my mouth the gods stood at my words. Oh, the lion of the sun who lifts his arm in the taser [hill]! Thou art as i, i am as thou art, and in thy shape. I am the inundation. Rising from the great water is my name. My transformations are made of tum or kheper. Tum has deferred to me. I have departed from the shrine. I have come out as a spirit. I am the osiris. I behold the forms of men for ever. If this chapter is known, he has been justified upon earth in hades, he does all the living do [or all the lord of the living]. It is the composition of a great god. This chapter was found at sesennu [ilermopolis], on a brick of burnt [?] Clay, painted with real lapis lazuli, under the feet of that god; it was found in the days of king ramenkar [menkheres], the justified. The royal son ilartetaf gave it him when he went round to make a visitation of egypt. He was coming with it at the request of the king when prayed. He brought it in the king's sledge, when he saw what was upon it. The mystery is great. Neither drink nor eat .... Wash often; do not go near women, nor eat flesh or fish. Then make a scaraboeus of carved stone, washed with gold, placed in the heart of a person. Having made a phylactery dipped in oil, say over it magically: " my heart to my mother, my heart in all my shapes, whether the gods stop me in perverseness, or oppose me before the keeper of the balance. Thou art the being in my

belly, chnum, keeping my limbs well. Thou comest forth to the proper place. We return it to thee, carping at the name of millions [making] men to stand, or at its time, in a good place. Listening joyfully at the judgment of words against any one, saying what is greatly untrue is my name; where is the great god [the lord of the west]? Thy judgment is made, thou art [justified, or as i am]."

65.

The chapter of coming out of the day, or as the day, and of prevailing against his enemies.

[vignette. Deceased walking.]

On light of the rising and setting moon! Thou comest forth in thy multitudes, having revolved i rise or i betake [include] myself to those who belong to the illuminated. The gate opens, then i come forth on that day. I spiritualise myself, i live. My accusers have been delivered up to me obscured by the assembled gods; the dead are at peace on it. I stand upon my feet, having my stick or my wand of gold in my hand. I cut my limbs, i live. My legs, as sothis, grow youthful through their rest.

66.

A chapter of coming forth as the day.

[vignette. Deceased walking.]

I know that i was begotten [said] by pasht, brought forth [said] by neith. I am horus emanating from [as] the eye of horus. I am uat. I have come forth as a hawk, flying and alighting as directed, taking the sun by his forepart; his forepart is in front of his boat in the abime.

67.

The chapter of opening the back-doors, or of coming forth at the back.

[vignette. Deceased walking.]

Those who belong to nu have opened the gate, those who belong to the spirits have besieged [it]. Shu has opened the gate : i have come forth with a rush. I have gone to the seat, or i have gone forth, i have gone into the cabin of the boat of the sun.

68.

A chapter of coming forth as or with the day.

[vignette. Deceased praying to athor in a gate.]

The gates of heaven open. The gates of earth open to me. Seb has opened the bolts, he has opened the chief or the lower abode wide. The osiris comes. I am the one taking him [said] by him " who loves his arm " by which he shoots at the earth. The osiris opens the turning door, he has opened the turningdoor. The osiris comes forth wherever he wishes, lie prevails over his heart, he prevails over his hand, he prevails over the meals, he prevails over the waters, he prevails over the streams, he prevails over the pools, he prevails over every thing done against him in hades, he prevails over what he has been ordered to do upon earth.

The osiris is born like a word. He lives, then it is off the bread of seb, what is abominable that lie does not eat. He eats of red corn of the hapi [or the nile] in a pure place. The osiris sits among men of the valley [or heliopolis], making a feast for athor to eat. He resides in his disk dwelling there, she goes forth to an [heliopolis] having the rolls of hieroglyphics and the book of thoth. The osiris prevails over his heart, he prevails over his mouth, he prevails over his hand, he prevails over his feet, he prevails over the food, he prevails over the water, he prevails over the streams, he prevails over the winds, he prevails over the rivers, he prevails over the wells, he prevails over what has been done against him in hades, he prevails over what he has been ordered to do upon earth. When the osiris is borne on his left side he places him on the contrary on his right side. He sits and stands, and all things follow after the tongue of the osiris.

69.

Another chapter.

Osiris the revealer of good is asb my brother; asb, he is osiris brother of isis. The supporter is the son of isis, who with his mother isis keeps off his opponents, doing all things hateful and evil against him. He is osiris, the eldest of the five gods begotten of seb. He is osiris, lord of living heads, [his] front is strong, his back is strong, his loins are strong at the confines of intelligences. Oh osiris, the constellation! Thou traversest the earth, he who conducts his disk amongst the meadows or the gods of heaven [is said] by his mother nu. She conceived him as the osiris, the good being, the justified, her beloved: all birth is received through her. He is anubis, the day of judgment: he is the bull who dwells in the fields: he is osiris who has shut up his father seb and his mother nu, the day of making the great battle; his father is seb, his

mother is nu. The osiris is the elder horus, the rising sun. He is anup [anubis], or the day of judgment. He is osiris the elder, he goes speaking. Ab, door-keeper, has spoken to osiris about the osiris, that he is judged, renewed, prevailing. He has come, he has sustained his own body [mouth] in the birthplace of osiris, he has rubbed away his faults, his defects. The osiris prevails, renewed in the birthplace of osiris. He has been born with him, he has been renewed when he pressed the foot of osiris. ' The door of the gods opened on account of it, he sits in the gate of thoth well, having thousands of food and drink off the tables of his father osiris, of oxen, of bulls, of red cattle [or herons], of geese, of his ducks; he has ducks from horus, flesh and his clothes moreover from thoth [her-rui].

70.

Another chapter, or the osiris does not go obfuscated.

The osiris does not arrive deceived, or proud (?); osiris has gone well and proud. Osiris, the revealer of good, the justified, has been at peace; he rules tattu, he is in its teeth [corner]; the east wind blows on his head, the north wind rustles in [his] hair, the west wind on [his] shoulders, when he has gone round the heaven at its southern shoulder spying that to the osiris are given the winds of the blest, to eat and drink the food of those belonging to the sun.

If this book is known, he has come forth as [at] the sun, he goes above earth from the living, his name never fails.

71.

The chapter of coming forth as the day, of stopping the robber, of how a person is not taken in hades, and his soul is sound in [escapes from] taser.

[vignette. A mummied cow with plumes and hawk.]

On hawk coming forth from nu! Lord of the great cow [the flood, meh-hur']. I am sound as thou thyself art well, i net, i enwrap, i have placed myself on the earth as i wished, [said] by the lord doing this to me only. I am the hawk within the bandages, passing through the earth out of the case or the doors, or the gates, [said] by horus son of isis [repeated]. I am the hawk of the southern heaven, the ibis of the northern heaven, pacifying destructive fire, passing truth to the lord of truth [said] by thoth. Then, “i am sound,” &c., to “doing this to me only.”

I am the unbu [flower] of the region where nought grows [anrutf], the flower [nabhu] of the hidden place, [said] by osiris. Then follows, “ i am sound,” &c. Oh “burning [fuming] with his foot!” Reckoning the moment, the viper, lord of souls, dwelling in his halves! I am sound, &c., to “ doing this to me only.” Oh sun! I am well, &c. Sebak stands on his floor, nit stands in the fountain. I am well, &c.

Oh seven chief powers at the arm of the balance! The day of judgment, cutting off heads, breaking necks taking hearts, destroying hearts, making blows in the pool of fire! I knew ye, i knew your name — as i have known ye, each of ye : i approach to ye, approach ye to me. I live like you, ye live as i do — impart ye me the life in your hands, the health in your

fists — impart ye the life of your lips, give ye to me many years for my years of life. He gave me many days for the days of my life, many nights for the nights of my life, to be well and shine or to breathe as the types; breath to thy nostril, thy eyes see as if they were those of the horizon, the day of reckoning the transgressions.

72.

The chapter of coming out from the day, and of passing through the gateway.

[vignette. Deceased adoring osiris and another god.]

Oh ye lords of truth without fault, who are for ever, cycling for eternity! Let me pass to the earth. I am a spirit in your changes, i prevail through your magic spells, i judge through your judgment; save me from the annihilation of this region of the two truths. Give ye me my mouth to speak by it. Food has been given to me in your presence. Because that i know your names. I know the name of that great god. Ye give incense to his nostril. Tekem is his name, he has passed through to the eastern horizon of the heaven, he has passed through to the western horizon of the heaven. I go forth swiftly [come near] in turn to his going forth swiftly [coming near]. Rub ye out [my sin] in the purgatory [meska]. The wicked do not prevail against me. Do not turn me out of your doors. Do you shut your doors in my face ? My bread is of tu, my drink of tep, or of aner. My arms are bound in the divine place. My father tum did it for me, he placed my house above the earth; there are corn and barley in it, unknown is their quantity. I made in it the festival of passing the soul to my body. I made in it the festival of tum for [is said by] my soul, for [to] my body. Give ye to me meals of food and drink, oxen, geese, clothes, incense, wax, all good and pure things in which the life of a god consists. I establish myself for ever in my transformations that i choose. I sailed along to the fields of the aahlu. I departed from the fields of hept [the pools]. I follow the two truths. I am the lions.

This book should be known on earth, and made in writing on the coffin. It is the chapter by which he will leave the day in all the transformations that he wishes, and goes to his abode not turned away. Food, drink, and slices of flesh will be given to him off the altars of osiris. He goes to the fields of the aahlu; corn and barley are given to him there, for he is flourishing as he was on earth, and he does all that he chooses, like the gods there, in garments of truth millions of times.

73.

The chapter of passing through the west as the sun, and of passing the gateway.

[vignette. Deceased walking with a stick.]

Oh soul! Greatest of created beings, let me come, having seen and passed, having passed the gate to see my father osiris. I have made way through the darkness to my father osiris. I am his beloved. I have come to see my father osiris. I stab the

heart of sut. I do [or make] the things of my father osiris. I have opened every door in heaven and earth. I am his beloved son. I have come from the dead an instructed spirit. Oh every god and goddess! I have come along.

74.

The chapter of opening the legs and coming off earth.

[vignette. Deceased walking after a snake on legs.]

Thou doest what thou hast done to sekaris in his box; on his feet in hades. The osiris sets at the foot of the heaven. I come forth to the heaven, i squat in the light. I put myself down, the osiris has gone. I put down thy name in the hades, on the walls of their cells. The osiris [is] tum, lord of annu [heliopolis].

[paint the soul of the earth.]

75.

The chapter of going to annu [heliopolis] and of taking a seat there.

[vignette. Deceased walking to the symbol of annu.]

I have come out of the gate. I have come from the limits of the earth, the extremity of the pool, or i have received devices against the fascination of the apes. I have received the road to the retired gates. I have chased through the pure place of those belonging to the chests. I have desolated the place of remrem [weeping]. I have pursued in the place of aksesef. I have gone over to those bound and tied in the place of death. Thoth treads in it in giving peace, contending for me he paces to tu, he goes to tept.[?]

[here ends “ the manifestation to light."]

[the metamorphoses.]

76.

The chapter of making all the transformations he wishes.

[vignette. — deceased walking.]

I have crossed out of the house of the king is said by the fowler. Hail, flying to the heavens, to the light of the stars, or to the stars. Thy son is horus guarding the white crown; he has been with thee. Thou hast been completed for ever as a great god, make way for me. I have crossed by it [or out of it]. . . .

[another version. I have come forth to his enemies, he says : i have visited the heaven, i have passed through the horizon, i have crossed the earth at his footsteps, i have conducted the great spirits, because i am he who is with millions of his spells. I have eaten with my mouth, and voided, when i adore daily the god who is lord of the gate. I have been received or given to the chiefs who are placed in light.]

77. The chapter of changing into a hawk of gold.

[vignette. Hawk and whip.]

I have raised myself as a hawk, coming out of his egg. I have flown as a hawk of four cubits long, on whose back are wings of bright green, coming out of his box in the cabin. I have brought my heart out of the hill of the east. I have alighted in the cabin. I have come bringing those who belong to the company [of the gods] by my flattery. At their entreaty give ye glory to me. I rise and make myself entirely as a good hawk of gold, whose head is in shape of a phoenix. The sun enters to listen to his words. He sits among the great gods, the eldest-born of nu. I have laboured the peaceful field and isles before me. I have eaten of it, i lived in it, and drank in it. I received my heart. I made the corn to eat. I prevailed against those making watch for me.

78.

The chapter of turning into a hawk the god of time.

(vignette a hawk.]

Oh aau [old one]! Come thou to tattu, place thou me in the roads. I have gone round my appointed course. Thou seest it, thou lengthenest it. Hast thou not given me my fear ? Thou makest my terror. I have [spoken to or] terrified the gods of the gate; they fight, they struggle against me, or to do like as has been done to them by me. [they say to me,] do not thou come cutting down his cap in the house, [within] the darkness, pursuing the great squatter who hides to do like the gods have done to them; listening to words, the words of the types and beings in the service of osiris. Speak not to him, oh ye gods, the words of a god to a god. He hears, he is true or justified. Thy words are true thou speakest to him, oh osiris! He is thine, oh osiris! A well or flow comes out of thy mouth to him : behold thy own form, and the form of thy

spirits. Let me come forth and stand on my feet. The osiris is like the universal lord on his throne; he has terrified those who are in the gate, they fight and struggle against him. Let thou the osiris escape from it [or him] alive with the escaped, or with thee like the gods. The osiris is placed in his place, as the living lord of heaven. He has been preserved by the goddess isis. Their mouths water to make his annihilation. He does not go, he sees his lier in wait or his reviler. The osiris despises his words, he comes to the revolutions of the heaven. The osiris is defended by seb; he prays for means from the universal lord, for he has terrified the gods of the gate; they contend, they struggle against him, they see thy attempt to get into it. I am one of the illuminated spirits who belong to light. I have made my shape like his shape. I tell thee things, how thou hast given terror to the osiris, thou hast made his terror. He has terrified the gods of the gate; they fight and struggle against him. He is among the spirits attached to light, making transformations into the limbs of a god. He is one of the said spirits attached to light. Tum himself made his transformation into his eyelashes [?]. He transformed, he spiritualised, lie grew against them when they were with him, for he, was the only one they let forth. He came forth from the horizon with them, they made him the terror of the gods and spirits transformed with him the only one of millions, creating all that is made. For first osiris made the generation of horus. Osiris figured him. How was he more dignified than those who belong to the beings of light, created with him ? Osiris rose as a divine hawk. Horus embodies [incorporates] it with his soul to take away the things of osiris at the gate. The two lion-gods say to osiris who dwells in the [his] abode attired in his gate : thou goest back, nowhere in heaven is like . . . When [thou art] embodied in the transformations of a divine hawk. Thou dost not delay for the . . . What is said to thee. Thou hast made to the limits of heaven, oh osiris! Those guarding things take the hawk of osiris in the gate. It is perceived by horus : he says to his father osiris at times or days : thou receivest the headdress of the two lion-gods; thou walkest in the roads of heaven, beheld by those attached to the limits of the horizon of heaven. Thou hast frightened the gods of the gate, they fight and contend against what he has done in his course to me.

All the gods to the utmost are humiliated at the words of the lord of the chest. A lord taller than [crying from] his place, who makes his head attire in it. The lion-gods supply his headdress.

Let me turn back the lions. It is kat or han. I have made road, i know, or i have grown tall in the place. The lion-gods have given to me a head attire. He has given me his locks, he has placed his head and his neck with his limbs, or with his great power, upon me. The one who does not make heaven fall, whose passage is established, the perfect one, the lord of uraei, the one adored is i; it is i who know the roads of the nu [firmament]. The winds are in my belly. The raging. Bulls have not been stopped. I pass by them, for i lie down. I go to him who dwells in the fields, traversing the darkness, avoiding the spirits of the west, of osiris. I have come like the sun from the house of the lions. I come out of it to the house of the goddess isis. I have seen the mysterious retainers. I pass the hidden retainers, as does the divine-born, the very great horus; he incorporates me with his soul. I have seen that which is in it. For i tell the great whole of shu [?], they stop a moment for me. Horus takes the things of osiris to the gate. I it is i who am horus in the light prevailing by the fillet. I prevail in his orb, i walk, i come to the revolutions of the heaven. Horus is upon the throne of his father, horus is on his throne. My face is in the shape of the divine hawk, my hind quarters are in the shape of a hawk. I am the prepared by his lord, i go forth to the gate or to tattu. I have seen osiris, i am wrapped up by his hands. My wrap is the heaven. They see me, the gods see me, the eye of horus beholds me for ever, or they told them who dwell in s'khem to let their hands approach me. I stop, i turn back the oppressors, they open to me the secret roads, they see my shapes, they hear my words. [fall] on your faces, oh ye gods of the gate! Cease from stopping my rowers, towing the gods never at rest. I have passed the secret roads, i see the face of the sun. Spirits, the greatest objects of his creation, lift ye your faces, i have shamed ye. I have risen as a divine hawk. I have incorporated horus with his soul to take the things of osiris to the gate. I, or i myself, have passed the obscured. I have crossed those who guard the blocks, having my head and my hands. A road has been made to me. I go and i follow those who dwell in their houses and watch over the house of osiris. I tell them i am ready : they know when the great leveller, or horus, rubs his horns against set. I let them know that he has taken the. . . To tum (?). He has passed [is said by] them to the gods of the orbit. I make their number to them who dwell in the gate and keep the house of osiris. Let me come to you. I have marshalled, i have brought together thy joyful companions and leaders, or accompanying chiefs. I have arranged the chiefs of the roads, who guard the paths of the horizon which looks from the heaven, preparing their halls for osiris. I have arranged the roads by myself, i have done

what has been ordered. I go to tattu, i see osiris, i tell him the things about this his great and beloved soul pierced to the heart by set. I have seen my quiet lord. I learn their knowledge of the circumstances of the gods, whom horus has made of the seed of his father osiris. Oh sun! Soul! Greatest of things created [terrors], let me come, let me see, let me be as tall as [the gate], let me pass the empyreal gate. Guardians of heaven, guardians of earth, open a path to me. Let there be no stoppage to me. I reach thy place, oh osiris! Lend me thy strength, oh osiris! I have tied thy head on thee, i have arranged thy limbs for thee, making a place for thy desired wish, or thy hopes, to make thy joy endure to thy millions or thy instructed. Thou art established as the bull of the west; thy son horus is crowned on thy throne; all life is through him, he has made millions, he has formed the gods.

Said by tum, the first, the one of the gods without change, who is called htu abi. Horus makes a stand. I pass through the might of his father. Horus has saved his father, horus has saved my mother, horus he is my brother, horus is my cousin. Horus has come to me out of my father. He has proceeded from the dirt [brains ?] Of his head. He has made the gods. He has made millions with his eye, the only one, its lord, the universal lord.

79.

The chapter of making the change into the oldest of the chiefs.

[viguette. Deceased adoring three gods.]

I am tum, maker of the heaven, creator of beings, coming forth from the world, making all the generations of existences, giving birth to the gods, creating himself, lord of life supplying the gods. Oh ye supporters, lords of things, pure, hiding your places! Oh ye avengers, lords of eternity, hiding the secret shapes of the shrine, not knowing wherefore they are! Oh ye avengers, lords of the place of the gods, turning the libations of the inundations in the west in the midst of the firmament! Let me come to ye. L am pure, i am divine, i am spiritualised, i am strong, i am become a soul, i prevail. I bring to you frankincense, balls of natron. I have rubbed the venom from your mouth. I have come, 1 have rubbed all the evil out of your heart. I have caught the sins which ye keep. I have brought good things to ye, i have touched truth. I know ye, i know your name, i know your shapes. Those who wish me no good, he knows them. I am created as ye [have been]. I rise as a god from men. The gods live, they see it. I prevail as ye do with that god taller than his box [place]. He has come; the gods rejoice; the goddess-wives rejoice at him [when] they see him. I have come to ye. I have risen from your place, i have sat in my place in the horizon. I have received food off the table, and drunk libations at the eventide. I have come to those who are in the horizon with joy; glory has been given to me by those who are in the gate in this mortal body. I rejoice at that great god, lord of the palace; the gods rejoice when they see him at his good coming forth from the belly, born of his mother the firmament.

80.

The chapter of making ’the transmigration into a god, or of placing light, or at the paths of darkness.

[vignette. Deceased adoring disk of light and osiris.]

I weave the woof of the firmament, giving light to the orb [hour], guarding the forepart of the orb [hour] at the paths of total darkness, for the gods of dawn or lions are in my belly by my great incantations. I kiss, i embrace him, i come to him, i have fallen down with him in the [eastern] valley of abydos. I have given welcome. I am the tongue or the writer. I have taken the perceptions in the land, where i found them. I have deprived the darkness of its power. I am the woman, the orb [hour] of darkness. I have brought my orb to the darkness; it is changed to light. I have made the eye of horus when it was not coming on the festival of the 15th day. I am the woman, an orb of light in the darkness. I have brought my orb to darkness; it is changed into light. I have united sut in the upper houses, through the old man with him. I am the woman, the orb in the darkness. I have brought my orb to the darkness; it is changed into light. I have prepared thoth at the gate of the moon. I have taken the crown. I am the woman, the orb in the darkness; it is changed into light. Its fields are blue at its festival. I am the woman, &c.; it is to give light to him. Its feathers are on my body; they are as copper and lead at his months. I am the woman, &c. I overthrow the extinguishers of flame; i adore those who are in the darkness. I have stood, the fiends (?) Have hidden their faces. Behold, ye seats [?]. Have i not made ye listen there ?

81.

The chapter of changing into a lily.

[vignette. Head of osiris in a lily.]

I am the pure lily coming forth from the luminous one. I guard the nostril of the sun, and the nose of athor. I give messages. Horus follows them. I am the pure lily which comes out of the fields of the sun.

82.

The chapter of making transformations into the god ptah, of eating the food and drinking the draughts.

[vignette. — ptah.]

I have flown as a hawk, i have cackled like a goose, i have alighted on the road of the west of the horizon as heb-ur [the great festival]. What is abominable, what is abominable, i do not eat it; the abomination of my existence, it does not enter my belly. What i live off is the food of the gods and spirits. I live i prevail against the food ... I eat of it off their spiritual food. I prevail, and i eat it. I rub the curled locks of the trees of athor for my food. I make feasts; i make the bread and drink in tattu [this]; i take drink in anuu [heliopolis]. I strap the clothes bound on me. I sit wherever i wish. My head is like that of the sun united by [to] atum; four cubits, as that of the sun. .... My mouth has come out like ptah's, my throat like athor's. Written are the words of my father tum in my mouth. He throws down the concubine and the wife of seb. Heads bow to him, tremble at him. The returners perceive it; all the children of seb or of the earth have been

judged. He gives to me his crowns; i have placed them on the heads of those who belong to annu [heliopolis]. I am their lord, i am their bull. I am stronger than the lord of many years. I pollute, i prevail against millions.

83.

The chapter of turning into a bennu.

[vignette. — a bennu.]

I fly or in the company of the gods. I am made as the creator. I grow as the plants. I have been secret as the secret, or the . . . Tortoise of the god, knowing what they have in their bellies. I am the yesterday, the four quarters, the foot of the seven uraei in their transformations in the west. The great one shining with his body as a god is set, for thoth faces those who are among them in that band. Oh dweller in khem [horus] with the spirits of annu, diffused among them! I have come upon that day. I rise. I return with the gods. I am khons, the piercer of all the proud.

84.

The chapter of transforming into a nycticorax.

[vignette. A heron]

Beings prevailing by the hardness (?) Which belongs to their head, the hair which is in their hands, chiefs, spirits preparing moments, i am of heaven, i strike on earth again by my power. I have been made powerful, making the heaven to rejoice. I have worked and made the hall of the earth at my footsteps for the ground below me where i go. I detach myself from the evil. I leave the gods in their seats, i have embraced the earth or the sycoinores in their gardens. The nu does not recognise me, the tan does not know me. I have not known the red ones. I have drawn their horn. The thoughts of him who listens to words do not know when i am the red calf in the paintings. Said to the gods when they send the morning to men. He has come to me, there is an emanation of light in your essence, there is time in my body. I never say evil in the tribunal of truth. I am like the sun hidden in its truth, giving life to the clasper of the brow of night, sailing to make festive, laying to rest the old clasper, giving the morning to the earth.

If this chapter be known, he is a wise spirit in the hades; no evil injures him.

85.

The chapter of making the transformation into the soul, of not going to the block, and of not being destroyed though knowing it.

[vignette. — the soul.]

I am the sun who proceeds from nu. My soul is the god. I am the creator of perception; hateful is idleness, i do not look at it. I am the lord of truth, living in it [daily]. I am perception, who never perishes under the name of the soul. I made myself with the nu over the gate, under my name of transformations i am created in it daily. I am the orb, what i hate is repose. I do not go to the block. I do not' do anything of a nature hateful to the gods, because i am the ruling spirit of osiris, welcoming the heart of the lords of things, who love me, who give me my shape [terror], who make my shape [fear] in their society, i hail and address in my place, in this my seat. I am the nu; no doers of evil break me. I am the oldest of the daimons, the souls of the gods, the souls of eternity. I am the creator of darkness, making his place above everywhere. The great soul has come along the noble road, making his path above as i have wished. I have made the darkness everywhere above as i wished. I have pursued on their road. I walk on my feet. I show my place. I pass through substances, making them full. I pierce the darkness. Hidden reptile is my name. . 1 have cleared the paths for all, the lord of joy. The soul of my body is a uraeus. I am created for ever, lord of years, eternal ruler. I am kau, rebu, or tebu, lord of the earth. I have been young in the earth, young in the fields, in my name which is incorruptible. I am the soul making nu; taking its place in hades. Invisible is my nest, never has my egg been touched. I am the lord of the floor [or steps]. I make my nest in the upper regions. I stand at the earth as seb. I probe my sins as lord of the evening: the osiris breathes, his body is in annu [heliopolis]. I return as the ibis among the spirits to the western place.

86.

The chapter of transforming into a swallow.

[vignette. A swallow.]

I am the swallow. I am the swallow. I am the scorpion, the daughter of the sun. Oh gods! Delicious is the smell of your fire which comes out of the horizon. Oh [thou who art] in the place! Guardian of the corner, lead me. Give me thy arm. I keep a watch in the pool of fire. I come by [my] efforts. I have come, having the writing. I open; what do i say i have seen ? It is horus steering the bark, giving place to his father. It is seth, the son of nu, undoing all he has done. I have examined that which is in the sealed place. I have laid my arm on [shook hands with] osiris. I go by my efforts. I have come speaking. Let me open the writing. I am the reckoning which goes in [or i go in judged] and the account which goes [or how do i go] out of the gate of the universal lord. I am washed on my leg. Oh great one! I have dissipated my sins. I have destroyed my failings, for i have got rid of the sins which detained me on earth. Oh door-keepers! I have made roads. It is then i am like you. I have come out of the day. I have walked on my feet, i prevail with my steps. I have known the secret roads in the gates of the fields of the aahlu. Let me overthrow my oppressors. On earth my body is embalmed.

If this book is known he will come out from the day from the hades. He goes in and he comes out. Without this chapter he does not go in nor come out, he does not come out of the day [light].

87.

The chapter of transmigrating into [the serpent], the soul of the earth.

[vignette. A human-beaded snake.]

I am the serpent [ba-ta], soul of the earth, whose length is years, laid out and born daily. I am the soul of the earth in the parts of the earth. I am laid out and born, decay and become young daily.

88.

The chapter of making the transformation into a crocodile.

[vignette. A crocodile-headed snake.]

I am the crocodile who dwells in victories. I am the crocodile whose soul comes from men. I am the crocodile whose soul comes from men, i am the crocodile leading away by stealth. I ain the great fish of horus, the great one in kam-ur. I am the person dancing in s'khem [or kam, the shrine].

89.

The chapter of the visit of the soul to the body in hades.

[vignette. A soul flying to the body]

Oh bringer! Oh runner in his hall! Great god, let my soul go wherever it wishes, for by bringing to me my soul wherever it is, thou findest the eye of horus. It has stood thee for a watchful breath; not laid out [asleep] in annu, the land with a million of fortresses in it. My soul, or spirit, has been taken by me in all the places in which it is. Thou mayest lead those guarding the heaven to my soul .... Thou hast let my soul see my body. Thou findest the eye of horus. It has stood to thee like breath. Oh conductors of the bark of millions of years! Led through the gateway, clearing the paths of heaven and earth! Accompany ye the souls to the mummies. Your hands are full, bearing your ropes; your fists holding your coils! Ye bruise the accusers, the boat rejoices, forth comes the good god in peace; then ye make iny soul, at your thigh, in the

east of the heaven. Let the soul follow under it, the morrow of setting in peace, to the west. He sees his body, he is at peace in his mummy, he is not molested, his body is not strangled for ever.

If this chapter is known, his body is not injured, his soul does not enter into his body for millions of years. If this chapter is known, his body has not decayed, his soul is not thrust into his body for ever [millions of times].

[here ends “ the transformations "]

90.

The chapter of giving writing [or a tongue] to a person.

[vignette. Deceased adoring thoth.]

Oh cutters off of heads, choppers off of hands, giving writing [speech] in the mouth of the spirits by the magic which is in their bellies! Do not see the osiris with thy eyes, do not find him with thy feet, [when he] approaches thee either before or behind. The punishers of shu, who come behind thee to cut off thy head, to chop off thy hand, do not see thee, performing the robbery of his lord. Also say, thou makest the speech to be written in my mouth, by means of the charms in my mouth, in my belly. For thou makest me as the spirits with the charms in their bellies, settling [their] type. — secondly, say to isis, thou comest to inscribe the writing in the mouth of osiris, thou pacifiest sut and his accusers by what thy children tell to thee. The face is not seen. Fire flashes from the eye of horus to thee, from within the eye of tum, circumscribing the night of devouring. Osiris turns away, what thou hatest is in him. In turn thou turnest away from me. What thou hatest is in me also. Come to me, do not come to me. I listen, speak thou; the punishers of shu have turned away.

Protection of the soul.

91.

The chapter of not allowing a person’s soul to be sniffed out of him in hades.

[vignette. Deceased and his soul.]

Oh elevated, adored, chief of spirits! Soul, greatest of created [terrible] beings, giving victory to the gods, crowned on his great throne, giving the eye of horus to the shade and soul in me. I prepare myself. I am the prepared spirit. I have made a road to wherever the sun, tum, kheper, and hathor are.

Knowing this chapter, he is transformed into a prepared spirit in hades.

92.

The chapter of opening the chamber of the soul to its body, that it may depart from the day and stand on its feet.

[vignette. Deceased opening a door in which is the soul.]

Open is the opened, shut is the shut embalmment. I open the opened to my soul there; the eye of horus has been made osiris, the revealer of good things, the justified; established are his decorations as the horns of the sun. Stretching the legs, raising the soles of the feet, i have made the great paths; my limbs grow. I am horus the avenger of his father, bringing the crown at his word, or to his face. Open the path to my soul, i stand on my feet, i see the god within the boat of the sun, the day of reckoning souls. My soul is from the beginning, from the reckoning of years. The eye of horus made for me my soul, preparing its substance [its embellishments]. The darkness is before them, the arms of osiris have [them]; do not take my soul, do not detain ye my shade; open the path to my soul and my shade, and my spirit, to see the great god within his box the day of reckoning souls. I have repeated my words to osiris, the secrets of the place; oh! Guarding the arms, guard ye the quick souls; shut ye [out] from me the dead doing evil, so that they shall do no evil against me. Conducted along the distance, thy mind [he] has come with thy soul, living, prepared for their passage [or in their shape]. I sit with [as] khentur and the dweller in the places. Thou art not perceived [said] by the hand-takers of osiris, the guardians of the shut up souls, and dead shades. For thou art embalmed [is said] by the heaven.

If this chapter is known, he goes out as the day. His soul is not detained in hades.

93.

The chapter of not causing a person to go to the east from the hades.

[vignette. Deceased adoring a boat going to the east.]

Oh loins of the sun! Let him escape, he injures . . . . From the .... Doing .... Things for millions of years as baba. I am strong, he will be strong. I prevail, he will prevail. I should go, or i should pass, to the east, for all the evil things in the festivals of the wicked are known to me, if khepera should twist the horns, or wish to take and eat the phallus of the sun or the head of osiris. I hasten, i come, i traverse the fields. They respond to me. Or that he should cut or take the horn of khepera, that he should make a drop from the hand of tum, strangling while i act, while i pass to the east, while the festival of the wicked takes place by me, while evil blows are made against me, or while evil things are done to me in the festivals of the wicked. Khepera twists the horns. Let him not eat the phallus of the sun, the head of osiris. Having been

called i come to my fields the gods cut. They answer me; let him not hurt the horns of khepera. Let him not take a drop out of the eye of tum. Let him not strangle or waylay me, nor make me go to the east to do the festival of the impious. What is wicked does not cut at me, what is wicked does not come from the east to me.

94.

The chapter of praying with a palette and paint-pot to thoth.

[vignette. Deceased holding a palette and paint-pot to thoth.]

On great beholder of his father, guardian of the books of thoth! Let me come, spiritualise myself, make myself a soul, prevail and prepare myself by the writings of thoth. The viper [akar] of set returns. I have come with a palette. I have brought a paint-pot. My hands hold the writing of thoth, the papers [mysteries] of the gods. I make myself a scribe of the writings. I have brought the filth of osiris. The writing i have made thoth has daily declared to be a good book. I am good through my goodness. The sun, the lord of the two worlds, has ordered me to do truth, passing it to the sun daily.

95.

The chapter of opening where thoth is.

[vignette. Deceased adoring thoth.]

I am the victorious lord against the rebels, being as it were the guardian of the crown against the rebels. I have struck at the hardness of aash [?], making libations to aash. I have made isis greater than her enemies. I have made the [sword] in the hand of khepera hard against the rebels. [the image standing on its legs, going to its body on earth, among the chief guardians of osiris.]

96.

The chapter of opening where thoth is, anil placing the spirit in hades.

I am he who is in the midst of the eye. I have come and given truth to the sun. I have welcomed thoth, or the king, with blood ? Taking the gore from the blessed of seb.

97.

Said in the cabin to the sceptre of anup.

I have welcomed the chief spirits who belong to the servants of the lord of things. I am the field, i am the father, inundating when there is thirst, guarding the water. Behold me at it, oh ye great gods and chiefs attached to the spirits of annu [heliopolis], where l am! I am taller than your heads. I am created in your heart. I make myself by far the eldest. I have not given to the profane; i come to you. The well has come through me. I wash in the pool of peace. I draw waters from the divine pool under the two sycomores of heaven and earth. Your divine offerings are of the heaven. Then all justification is redoubled on my behalf. I approach being true the god tried on earth. I am the couch, or the steps, or his throne, or the prevailer [image] of the only lord, the sun, the great one living by truth. Do not thou attack me; cramming my mouth with the taste of all things.

98.

The chapter of leading the boat from hades.

[vignette. Deceased adoring a god in a boat.]

Hail, thou defender, the foot in the northern heaven in the great pool, beholding him who never slept standing over me, who rises as a god. I see i have not lain down, i stand, i live, i rise as a god. I have cackled as a goose, i have flown as a hawk, out of the net of the great destroyer. I pass from earth to heaven. I stand as shu, i grow as akhekhu. My arms pull the paddle. I go along to the never tranquil gods when they go to cut [the apophis]. I have brought the ropes, stopping the wicked as i go along in the boat of ptah. I have come from the scalding pools, from the flaming fields alive from that great pool. Oh receiver! Who bringest the ropes [or forms] of those who are in the boats by the . . . Of . . . I stand in the boat. I pass the waters. I stand in the boat. I pass the god. I stand and come forth from the mud, towed along. The gates of s'khem have opened to me. I have attended to the fields at the [proper] hour. I have made food, or cakes to the born [of seb].

99.

The chapter of leading the boat in or out of hades.

On bringer of tlie bark [makhen] in this dreadful shore! I bring the bark. I have weighed anchor [unwound its rope] in peace. Come — come — near — near. I have come to see my father osiris. Oh lord of clothes, prevailing by his courage, or turning back hearts! Oh lord, destroying a man in the passage! Oh passage out of this border of the apepi [apophis]! Oh binding up the heads! Setting the limbs when they come from the assaulters? Oh guardian of the secret boat, guarding the apepi! I have brought the boat, i have loosed the rope [i have weighed anchor], so that i have come out in it

from this wretched place. The gods fell down flat on their faces. They find, they transport [it], making it to return and go along in the flame of the sun . . . Passing this country where kabu [seb] stays. They paddle the oar of the heaven when the disk is red. I brought the boat, at the coming of this spirit. Go thou to the place, live there, it carries thee to the place thou knowest where.

[then each part speaks thus :]

1. Anchor [bark]. Tell me my name.

Answer. Lord of the earth in a box is thy name.

2. Rudder. Tell me my name.

Answer. Trampler on hapi is thy name.

3. Rope. Tell me my name.

Answer. The hair which anepu brings for his work [his work] of embalmment is thy name.

4. Poop. Tell me my name.

Answer. The great one of the paths of hades.

5. Hold. Tell me my name.

Answer. Darkness is thy name.

6. Mast. Tell me my name.

Answer. Great bringer and taker away is thy name.

7. Halyard. Tell me my name.

Answer. The spine of apheru is thy name.

8. Block. Tell me my name.

Answer. The throat of mesta is thy name.

9. Sail. Tell me my name.

Answer the firmament [nupe] is thy name.

10. Stay ropes. Tell us our name.

Answer. Ye who are made of the hide of the great bull (kamul) or the fingers of the set, is thy name.

11. Paddles. Tell us our name.

Answer. Fingers of the elder horus is your name.

12. Oar-blade. Tell me my name.

Answer. The hand of isis sprinkling blood out of the eye of horus, or rubbing the filth out of the eye of horus, is thy name.

14. Planks in its body. Tell us our names.

Answer. Amset, hapi, tuautmutf, kabhsenuf, hak, tiemua, mantefef, amafgesf, is your name.

15. Its hull [seat.] Tell me my name.

Answer. Dwelling in space is thy name.

16. Rope. Tell me my name.

Answer. Attached is thy name.

17. Paddle. Tell me my name.

Answer. Fingers is thy name; shining in the waters; [the hidden seat is thy name.]

18. Keel. Tell me my name.

Answer. The foot of athor, which the sun cuts, when he puts forth his arm to bring her to him in the cabin.

19. Sailor. Tell me my name.

Answer. Course is thy name.

20. The wind by which thou goest. Tell me my name.

Answer. The north wind proceeding from atum to the nostril of him who dwells in the west is thy name.

21. The river while thou passest. Tell me my name.

Answer. The visible is thy name.

22. The bank (?). Tell me my name.

Answer. Strangling the arm in the waters is thy name.

23. The floor. Before thou treadest on me tell me my name.

Answer. Dwelling in the heaven, emanating from the fields of the aahlu, coming rejoicing out of it, or rejoicing his father, is thy name.

He says, facing them:

Hail, ye good beings, lords of truth, who are living for ever! Circling for ever, passing me though the waters. Give ye to me [peaceful prayers] to eat the food, let my mouth have words in it, and cooked or baked cakes [to eat], a place in the hall of truth before the great god. I know this your god, ye give incense [kuphi] to his nostrils. Tekem or bekem is his name. He passed from the east of the heaven, he has gone from the west of the heaven, rekem is his name. He comes near, i come near. I am not annihilated in the meska. The wicked do not eat of this my body. For my bread is from tu, my drink is of tap. I have a supply of corn and barley, a supply of perfume and clothes given, my food is life, my food comes from the sun in all the requisite transformations.

If he knows this chapter, he comes out of the fields of the aahlu; he has given to him food, and liquid, and cakes at the fields; he eats of the barley and corn of seven cubits high, which the servants of horus reap, for him he eats of the aforesaid corn, his food being on that day; for he heals his limbs, for his limbs are like the gods in it; he comes out of the fields of the aahlu, in all transformations he desires, he comes out of it.

100.

The chapter of giving peace to the soul, of letting it go to the boat of the sun as those that belong to it.

[vignette. Deceased leading ra and the bennu in a boat to tattu and osiris.]

I lead the bennu [phoenix] to the east, osiris to tattu. I have unbolted the door of the nile, i have cleared the path of the disk, thou hast led me on its sledge, the great lady has sustained me in her hour. I have hailed, i have prayed to the disk, i have enrolled myself amongst its saluters. It is i who am one of them. I am made the second after isis, the third after nephthys. I have grown strong by their prayers, i have twined the cord, i have stopped the apophis, i have turned back his feet. The sun has given his hands to me, his followers do not stop me. I am strong, the eye also is strong. Should the blessed osiris be separated from the boat of the sun, the egg would be separated from the fish.

Said over a scrap of linen. Paint this chapter upon it with the figure of that passenger in the paintings with the point of a graver of green felspar, dipped in yellow water. Place it to the dead on his knee or upon his flesh, do not let it be approached. Preparing that spirit, it directs him with the gods who belong to the sun, he has illumined the earth before them; he has stood at the boat of the sun in the course of every day; thoth has clothed him in real linen millions of times.

101.

The chapter of guiding the boat of the sun.

[vignette. Deceased adoring osiris and the bennu]

Wave (?) Coming out of the stream, pressed under the prow of the boat. [go thou forth to thy direction of light.] Repose thou on the prow of the boat. I have followed with thy servants. I am the instructed spirit. Oh sun! Under thy name of the sun, if thou hast crossed by the eye of seven cubits, the pupil of which is three cubits, may i pass by it also ? I am the clever spirit, thou art well, i am well. Oh sun! Iu thy name, of the sun, if thou crossest over the dead beings, destroying, let me stand on my legs. I am the prepared spirit, thou art well, i am well; oh sun! Under thy name of the sun, if thou hast opened the bolts of the court, rejoicing the heart of the gods, give thou to me my heart. I am the prepared spirit, thou art well, i am well; thy limbs are sound, my limbs are sound, established in the mouth.

Written in yellow lines, traced out on a slip of royal papyrus, placed on the throat of the dead on the day of burial; if there should likewise be given him [painted] the eyes on the throat, he becomes like the gods, he combines [sits] with the servants of osiris. He has his star [or shade] established to him says isis, in heaven at the place where the goddess sothis is. He serves horus in sothis. He becomes as a shade, as a god amongst men. He has engraved a palm ' on his knee

says menka. He is as a god for ever, reinvigornting his limbs in hades says thoth, making his own type that of osiris, causing the light to shine on his body in real linen for millions of times.

102.

The chapter of going to the boat of the sun.

[vignette. Deceased praying in the boat of the sun.]

Great one in the boat! Thou hast come in thy boat, i stay at thy steps. I have steered thee, thou art towed along by these thy keepers, who are like the never tranquil gods. My abomination! My abomination! I do not eat it. What i hate is filth. I do not eat it. The food of my existence; i do not injure it. I do not touch it with my hand, i do not tread on it with my sandals, because my bread is of white corn [wheat], my drink of red corn [barley] of the nile, say the cabin and the ark. I have brought it to supply the corn and . . . Which are on the altars of the spirits of an [heliopolis]. Thou hast hailed ars from the conductors of heaven, in . . . I have stopped, i come myself, that great god sits where i am. His faults and defects are the same. I have come, i have divided the bladebone, i have twisted the shoulder, i have approached men. I do not fall at the towing of the sun.

103.

The chapter of opening where athor is.

[vignette. Deceased adoring athor as her ank.]

I am the opener of the great sanctuary. I guard thoth. Oh assistant! Oh assistant! I am among the servants of athor.

104.

The chapter of being seated where the great gods are.

[vignette. Deceased seated opposite three seated gods.]

I have sat where the great gods are. I have come along out of the place of the ark, and passed through. I have been brought to see the great gods in the hades. I am justified before them. I am pure.

I have sat where the great ministers are. I have come out of the place of the ark. During the passage, horus, son of isis, has brought me. I carried by the guidance of the sun supplies to the places where the great gods are supplied with kuphi. Rubi (or babi) brings it them[?}.

When this chapter is known, he is seated with the great gods.

105.

The chapter of welcoming or supplying the existence of a person in hades.

[vignette. Deceased adoring a stand of food.]

Hail, food of my day! Let me come to thee. I rise, i animate, i prevail. I am well. I pass. I bring grains of incense. I purify thy being by them. Open thou the coil., hailed are the wicked. I have said the opposite of the evil. I have done what they could not when i was the amulet of green felspar protecting the throat of the sun. I am given to those who are in the horizon. They supply my supply. They supply the supply of my existence. They supply the supply of my time as theirs. The kuphi of my existence is like theirs. The balance bears the true height to the nostril of the sun on the day of my existence [food] through thee. Made are the head and arms through thee. I am the seeing eye, the listening ear. But when i am the bull of the pasturing (?) Cows, i am at the upper parts of the heaven.

106.

The chapter of giving a length of heart in ptah kar.

[vignette. Deceased offering heart to ptah.]

Oh great one, lord of food (kuphi)! Oh great one dwelling in the houses above, givers of bread to ptah! Give ye bread to me, give ye drink to me poured out of lapis lazuli from'its pure water daily [?]. Oh barge of osiris in the fields of the aahlunu, leading quantities of bread, guarding the waters like thy great father, passing from [as] the divine keel, coming away as the day, after being laid to rest!

107.

The chapter of going in and coming out of the gate of the western gods as the servants of the sun do, and of knowing the spirits of the west.

[vignette. Deceased adoring ra, sebrak, ma, and a serpent on a hill.]

I know the gate which is in the midst of the heaven. The sun comes out of it. It is the eastern gate of the heaven. Its south is in the pool of kharu, its north in the waters of ruba, where the sun is towed along by the contending winds. I am the guardian of what is ordered in the divine keel.

108.

The chapter of knowing the spirits of the west.

[vignette. Deceased adoring two sycomores, ra, calf, and boat.]

There is the hill of the bat, the heaven rests on it. It is in the east of the heaven, about 370' cubits long, 140 cubits broad. Sabak, lord of the bat [cavern], in the east, is on the hill, in his temple upon its edge. There is a snake on the brow of that hill almost 30 cubits long, 10 cubits broad; 3 cubits in front of him are of stone? [hard]. I know the name of that snake on his hill. Eater of fire is his name; and when the time comes that the sun is inclined to him, he looks to the sun. During [the time of the boat, should he look within the boat, he swallows one cubit of the great waters], standing on the boat as a great object of regard in its passage. His belly has the waters under it 7 cubits in depth, he has been made like set in his construction, he has his spine of iron [earth] placed in his neck. He has his wound given him, he has eaten [his] lord.

Said in magic (secret).

Turn thou back to the food (?) Prepared by my hand in thy true make; conducted in the boat, going along, close thy eyes, veil thy head. He goes along, the osiris has turned away. He was a male in the belly of his mother. Veil thy head, refresh thy lip. I am well, thou art well. I am the serpent, the son of nu. I have done this ceremony to thee : the . . . Walking on his belly. His hind quarter does not coil round thee. May the osiris go by thy glory! He is bearing thy glory. I have come, i have taken the viper of the sun, he was resting at evening. He has coiled round the heaven. Thou art in thy valley, or the order is for thee to approach before the sun, as the sun setting from the land of life to his horizon. I know the passage of spirits, the arrest of the apophis in it i knew the spirits of the west. They are tum, sebak, lord of bat athor, at evening called isis.

109.

The chapter of knowing the spirits of the east.

I know the eastern hill of the heaven. Its south is in the pool of the sharu, its north in the lake of the rubu, where the sun is towed in it by contending winds. I am watching what is ordered in the divine keel, i have led it, it has never ceased to

be in the boat of the sun. I know the sycomores of copper, the sun comes out of them, bearing shu [?] I have been known at every gate, out of which the sun comes. I know the aaluna [elysium]. Its walls [?] Are of iron [?] [earth]. Its corn rises 7 cubits, the ears of 3 cubits, the stalks of 4 cubits, for [say] its spirits, each of them 8 cubits in length; they mow where the spirits of the east are. I know the spirits of the east, they are the sun in the horizon, the calf of that god, the divine star [adorer] of the sun. The deceased has been built [formed] excellent, like his god, the deceased has been made a god. [i know it, i know its name, aahlu is its name.] . . . Thou goest forth with me; [is said] by the north wind. The weight of the scale, the bull ... To thy . . . His being weighing thy deeds in the house of abt to erase them from the rolls; let it be refreshed there, under the type thou wishest to be before all men (?), the divine hawk in the left eye, his hair is on his shoulder when he proceeds to the heaven as the stars [or shades], having a coffin, that is conducted on the road. [?] The limits are not taken out of the ditches of gods, depicted by thee, to give the length of the fields and the pool in which the corn begins and terminates by the planting of the height of its corn is 5 cubits; its stalks are 2 cubits.

When thou hast mowed with the souls where the spirits of the east are, having walked with a stride to the closed gates, thou art acquitted, [is said] by those who belong to them, and approachest thy house after thy labours to the delight of [thy] two souls. What thou hatest is that thou shouldst die a second time. Thy making for ever the time .... And placing[?] Of a harvest increase the [joy or food] of the osiris.

110.

The going in peace, and taking the good path to the fields of heth [peace, or food].

[vignette. Deceased praying.]

I am in it like the god who is in it, filled with its waters, eating of its bread, resting in its land. I go in the sacred boat. I know the places where to plough and mow the corn, to collect the harvest in it daily. Horus in manu is taken by suti to build up the fields of hetp. Oh horus! Set catches thee. Open this road in the heaven, this is thy place in the boat of the goddess hetp. I am the one who made it in the house of shu. I rowed from its pools to its lands. I have destroyed the grievers at their contention. My mouth is supplied, my spirit is sharpened. They do not prevail against me. I know the pools and lands of the fields of hetp. I am in it. I prevail in it, i understand in it, hoeing and ploughing in it, mowing in it, sowing in it, rowing in its pools, approaching its lands. I am from the fields of hetp, my soul comes following me. Food is in my hands from the lord of the earth. My charms are secret. It. Has ordered that i am not in it. I live. I have had given joy and peace to me. I am at peace through the lord of the winds. I have come thence. I have opened my head, and seen the sun. I have watched the setting light of the cow. I am from my city. I have done truth, i have not done faults. I am he who is staying for awhile from all his earthly sports, when the earth was made by orders of the great.

Scene surrounded by the celestial nile.

Division 1. Three lakes, called ken ken (many waters innumerable waters), and the great city of the waters. Three mummied gods, called “ the gods of the horizons." an altar and a hawk, called peace, the great lord of heaven. Behind the gods is "being in peace in the fields of kant.” The deceased offering to the soul baieth. Three symbols of lands." the deceased in his boat “ navigating in peace." the deceased offering to the great gods: three in number, cow and serpent-headed wearing feathers. The deceased is followed by two others, and thoth writing on a palette.

2. The deceased offering to hapi or the nile, and offering the harvest. Three pools: hetp, or peace; an mer ut her (the salt lake of the sea, or bitter lake); and another, uat ha (lengthy reeds). The deceased treading out the corn in the thrashing-floor. “ the chapter of the river 1000 miles long, of unknown breadth; there are no (rami) fish, no isles, and no snakes in it. The deceased reaping the white and the red corn. The deceased sowing and ploughing.

3. Five pools : ges, “ corn," user (power), hesemenaa (strangler of waters), sma (smiter), a (water). Two boats : one with a flight of steps, “the boat of the sun, the lord of the horizons, when he goes to the fields of the aahenru (great food)." the throne boat. The god in it is annefer. " the chambers of the waters of heaven," a bifurcate branch of tho river. Here are placed in the upper division a pool, " the god in it is the sun.” The place of the spirits, their length is 7 cubits, the ears of their corn 3 cubits, for the wise dead to mow them." 2nd part above, a smaller branch of the river separating off the upper part; this is called "the birthplace of the gods, ... Created things." the .... Shu, tefuu, and seb seated, and throne.

[vignette. — deceased adoring.]

Oh, great land, i have come from thee. I have prepared, i have irrigated, i have .... The meadows. I am the bull painted [drawn] blue, the lord of the fields; the bull called [by] sothis at her time. Oh ukhauaha [meadow], i have come from thee eating, strengthened by the thighs of bulls, and by birds, i serve the earth [type]. Oh utet {green], i have come putting on my clothes! I have put on me the woof of the sun when within the heaven. I serve the gods, i follow the sun in heaven. Oh usert [sustenance], at the head of the place where hu has been born! Oh divine land of corn and barley, i have come from thee! I have stopped my arm from working at my service in thee, who art called ruler of purity, pure mistress. I have passed and anchored from thy upper waters. I have given adoration from the cabin. They salute the osiris.

111.

The chapter of knowing the spirits of tu [an].

In text and rubric this chapter is a repetition of chapter 108.

112.

The chapter of knowing the spirits of tu [an].

[vignette. Deceased adoring horus, amset, and hapi.]

The oxyrhynchite in oxyrhyncopolis and in an, and the chiefs spread nets for him in tu . . . . A preparer of drink and cook of food do not come. Say ye who have known what is done in an to horus, who is in it. I have known it; [said] by ra. He placed him in a chamber without [hurt in] his eye. Horus says to ra : let me see the same as thou seest with thy eye. Thus he sees it. Says ra to horus: look with this eye at the black boar; he is regarding him. There stands a second without [hurt in] his eye, very hostile. Says horus to ra: make my eye as the scratch made by anubis to my eye when he ate his heart. Ra says to the gods who follow after him : hateful is the pig of horus turning his shape [?], transforming into the abomination of a great pig. Says horus to the gods who follow after him : when [i placed him in his place, he went, and he has been transformed into a black pig (rit. Cadet)']. Horus was in his childhood, he turned the cows of the gods into his cattle, his goats, and his pigs. They are amset, hapi, tuautmutf, and kabhsenuf; their father is horus, their mother is isis. Says horus to ra: give thou me my brother in tu, my brother in an, and my race to be made with me for ever. A person supplies a censer [to] the conductors, upon its handle is placed the name of horus. I know the spirits of tu. They are horus, amset, and hapi. Lift up your faces, oh gods of the empyreal gate, to the osiris! Let him be as a great god.

113.

The chapter of knowing the spirits of an.

[vignette. Deceased adoring horus, anubls, and amset.]

I knew the secret of an, it is horus, it is how bis mother made him [in the water]. . . . The crocodilegod sebak, lord of the stream, he fishes it [for her]], he finds [her], his mother grew at the proper place. Says sebak, lord of the stream : i have inquired and sought after thy places, sticking my fingers under them, at the river's banks. I have terrified them with mighty terrors, the chasing was made terrible. Says the sun : i have compelled the fishes to go to the place of sebak, and his hands find out for him horus in the region of fishes. Said by the sun: no secret is this terror. Horus has laid his hands on it, and his face has opened on it, on the 1st of the month, on the 15th day, in the region of fishes. Then says the sun : i have given an to horus for the place of his arms, his hand is opened in an; the blaster of the enemies in them has been surpassed on the 1st of the month and on the 15th day of the month. Says horus: i have let tuautmutf and kabhsenuf fish with me; they guard my belly when i am there, where the god of an is. Says ra : give it them with thy arrows, make them the prey of those who belong to the land of an : take their bodies with thee. [again] horus says : they are with thee, they are with me, listening to set, who compels the spirits of an. Let me know the spirits of an. They are horus, tuautmutf, kabhsenuf.

114.

The chapter of knowing the spirits of eshraun [hermo polis].

[vignette. Deceased adoring thoth, amset, and tum.]

The forearm rains of the light neith in garu; the eye .... At her discrimination. I knew it, i passed through it. I knew its bringing from the land of hes [the south]. Men have not spoken it, nor gods perceived it. I have come by the guidance of

ra, placing truth to me when nit lightens in garu. She makes her eye according to her reckoning. I have come as a prevailer through knowing the spirits of eshmun [hermopolis]. The love of knowledge is your love. I knew what was judged true.(?) Joy remained and flourished at the judgments. Hail, ye spirits, lords of eshmun, for ye are known, thoth, sa, and tum!

115.

The chapter of coming out to the heaven, of passing the court, and of knowing the spirits of an [heliopolis].

[vignette. Deceased adoring ra, shu, and tesnu.]

I was great yesterday among the chiefs. I transformed. I have shewn [my] face to the eye of the only one, opening the form of darkness. I am one of ye. I knew the spirits of an [heliopolis]. The greatlyglorious does not pass over it, either opening or escaping the hand, unless the gods give me the word; [said] by the strangler of the race in annu. I knew that eye, the hair of the man is on it, says the sun at the words of the king to him who was before him. Let him stand unchanged for a month. [said] by the sun to him who is before him. Receive the weapon for the issue of men. The weapon it is made; [is said] by him who is before him; the two brethren make it, they make the festival of the sun. It is causing ans to hear. His arm does not rest from making his transformations by it [into her], the lady with the long hair, which is in an [heliopolis], chasing those who belong to the race of this country. The chase made in an [heliopolis] is after the race of his race. The greatest of its spectacles is when a chase is made by him to the greatly glorious as [a] son does to his father, made are his properties by the glory of an [heliopolis]. I know the spirits of an [heliopolis], they are ra, shu, tefnu.

Another version.

I am he who is in the midst of the eye. I have come. I have given truth to the sun, welcome to set. By the brood of the red asps [?] By the blessing of seb in the ark, by the sceptre of anup, i have welcomed the chief dead in the service of the lord of things. I am the lord of the fields when they are white. I drink out of the pools to take away my thirst. I look to him, oh ye gods! &c.

116.

The chapter of knowing the spirits of an [heliopolis].

[vignette. Deceased adoring thoth, ka, and tum.]

Oh light in maga, conducted by him who is attached to the arm! Eaten is the eye [said] by its judge. I pass through it [is said] by the reader. Men do not speak, gods do not perceive it, in turn. I have gone against all that opposes me. Have i

not seen the secrets ? Oh ye chief gods of sesennu [heliopolis]! Greatest on the 1st of the month, less on the 15th. They are thoth, shta-sa, and tum.

[here ends " forms for various occasions.]

[the going into out of the hades.]

117.

The chapter of receiving the roads in rusta.

[vignette. Deceased led by anubis to a doorway on a hill.]

A road for me to the rusta! I am the great one dressed as the great one. I have come! I have come! I have prepared things in abydos, i have got ready a path in rusta. Delicious to me are the things of osiris. I am creating the water, discriminating the seat. I make way in the valley, in the pool of the great one! Make road expresses [figures] what i am.

118.

The chapter of approaching to rusta.

I am born in rusta. I have made things for [say] those attached to the dead in the sanctuary of osiris. I receive old age in rusta, i traverse the sepulchre of osiris. I am the path by which they traverse out of the sepulchre of osiris.

119.

The chapter of coming out from the rusta.

[vignette. Deceased walking from a doorway.].

I am the chief, making his orb [hour]. I have come to thee. I am adored for my purity. I am clean against all filth. I am led by thee. I place my name in the rusta. I prevail in abydos. Depart, oh osiris! Go round the heaven with the sun; see the spirits; thou art the only one going with the sun; i have said to thee, oh osiris! I am the divine ancestor, i have spoken, i have transformed, i do not stop in it [the rusta] daily.

120.

The chapter of going in and coming out.

Hail to thee, oh sun! Make the bolts hold at the doorway : the sceptre at the front of seb in that balance of the sun. He places truth in it daily. May i quit [?] The earth, let me go a chief.

121.

The chapter of entering after coming out.

Same as chapter 13.

122.

The chapter of going in after coming out from hades.

[vignette. Deceased approaching a gate.]

I have opened : it has rendered divine by me. Thou art the passer away of what thou hast made to grow. I am one of ye: who is with thee.(?) The serpent is approaching thee. Let him come head to head, entering the place of regeneration. I go to the boat of the finder of faces. Collector of souls, that is the name of thy vessel. Curler of locks is the name of the oars. Exciter is the name of the forepart. Doing them ill is the name of the hatches (or oarblades). Twister of the centre [or fingers] is the name of the great paddle. As it has been figured at my going so may it be for thee! I have been presented with jars of milk, cakes, liquids in the temple of anupu [anubis], or, thou hast been given what they have not done to osiris. He goes in as a hawk, he comes out like a phoenix. He has made way, he goes in peace to the west behind the pool of osiris. The osiris makes way, he goes, he glorifies osiris, the lord of life.

123.

Another chapter.

Oh tum, hail thou! I am tet. I have judged the lion-gods. I have rubbed away the sins which oppose them. I have dissipated their grief. I have made the crocodile at first to turn away. I have done to him what thou hast ordered. I have reposed afterwards within my eye. I am destitute of faults. I have come.

124.

The chapter of going to the ministers [chiefs] of osiris.

[vignette. Deceased adoring four genii of the dead.]

He who dwells in tattu, in tu, in uat builds my soul. I have ploughed the fields in person. I have mowed for [as] khem. What is abominable, i do not eat it. What is filthy, i do not eat it. Heaps of food i have none of it, i do not touch it with my hand, i do not tread on it with my sandals, because my bread is of white corn, my drink is of red corn of the nile. Says the ark and its cabin, i have brought them. I eat under the grapes and peaches. I knew what i did with good- arms, how i illuminated the white crown, how i twined round it the unaei.

Oh keepers of the gate of the gods, who salute the earth, and make peace! Let me bear . . . Akheku has opened to me his arms where the gods are, and listen to the words of the recipients of light and the osiris, and the hearts of the gods pass or listen. I protect myself, and prevail in heaven as those who fly. Oh builders for every god and goddess! Let him pass them by me. He has been judged [created] before the sun, he has been judged [created] before the gods of the circle. The spirit has concealed the heaven from the gods. What i have by me is bread for them, the gods. I have gone through the disk, i have come out through tum, or through ahu. I have spoken to his divine servants. I have spoken to the spirits. I have vanquished those attached to darkness. I have sat within the great mahur [the asp], where he dwells who belongs to the day. I have been there with osiris. I repeat the words he has told me. He has made me understand the words of the gods. My wise spirit comes. I have touched truth when i wished it. I am the spirit more prepared than all spirits, the image for the mummies of annu [heliopolis] tattu [this], suten-khen [bubastis], abutu [abydos], apu [khemmo], senu.

The osiris has been justified by [or as] every god and goddess hidden in hades.

[here ends “ the going into and out of hades."]

[the hall of the two truths.]

125.

The book of going to the hall of the two truths, and of separating a person from his sins when he has been made to see the faces of the gods.

Oh ye lords of truth! Oh thou great god, lord of truth! I have come to thee, my lord. I have brought myself to see thy blessings. I have known thee. I have known thy name. I have known the names of the forty-two of the gods who are with thee in the hall of two truths, living by catching the wicked, fed off their blood, the day of reckoning words, before the good being, the justified. Placer of spirits, lord of truth, is thy name.

Oh ye lords of truth! Let me know ye. I have brought ye truth. Rub ye away my faults. I have not privily done evil against mankind. I have not afflicted persons or men. I have not told falsehoods in the tribunal of truth. I have had no acquaintance with evil. I have not done any wicked thing. . I have not made the labouring man do more than his task daily. I have not let my name approach to the boat, nor endeavoured to make my name approach to the .... Nor exceeded the ordered ....[?] I have not been idle. I have not failed. I have not ceased. I have not been weak. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not sacrificed. I have not made to weep. I have not murdered. I have not given orders to smite a person privily. I have not done fraud to men. I have not changed the measures of the country. I have not injured the images of the gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not spat against the priest of the god- of my country. [?] I have not thrown down, i have not falsified measures. I have not thrown the weight out of the scale [?]; i have not cheated in the weight of the balance. I have not withheld milk from mouths of sucklings. I have not hunted wild animals in their pasturages. I have not netted sacred birds. I have not caught the fish which typify them. I have not stopped running water. I have not separated the water from its current. I have not put out a light at its [proper] hour. I have not robbed the gods of their offered haunches. I have not turned away the cattle of the gods. I have not stopped a god from his manifestation. I am pure! I am pure! I am pure! I am pure! I am pure! Pure is that great phoenix which is in suten ivhen [bubastis]. Because i am the nostril of the lord of the winds, giving life to the good, the day of veiling the eye in annu [heliopolis] before the lord of the earth on the 30th epiphi. I have seen the filling of the eye in annu [heliopolis]. Let no evil be done to me in the land of truths, because i know the names of the gods who are with thee in the hall of truth. Save me from them!

1. Oh strider, coming out of annu [heliopolis]! I have not been idle.

2. Oh gaper, coming out of kar! I have not waylaid.

3. Oh nostril, coming out of sesennu [hermopolis]! I have not boasted.

4. Oh devourer of shades, coming out of the orbits! I have not stolen.

5. Oh foul one, coming out of rusta! I have not smitten men privily.

6. Oh lion-gods, coming out of the heaven! I have not counterfeited rings.

7. Oh eyes of flames, coming out of the shrine [khemmo]! I have not played the hypocrite.

8. Oh smoking face, coming out after entering annu [heliopolis]! I have not stolen the things of the gods.

9. Oh cracker of bones, coming out of suten khen [bubastis]! I have not told falsehoods.

10. Oh breath of flame, coming out of ptahka! I have not spared food.

11. Oh land of bubastis, coming out of the place of mysteries! I have not caused to weep.

12. Oh he whose face is behind him, coming out of the iron gate! I have not rejected.

13. Oh orbits, coming out of the west! I have not been idle.

14. Oh glowing feet, coming out of the darkness! I have not eaten the heart.

15. Oh white tooth, coming from the frontier! I have not plundered.

16. Oh eater of blood, coming from the block! I have not killed sacred beasts.

17. Oh eater of hearts, coming out of the abode of the thirty! I have not made conspiracies.

18. Oh lord of truth, coming out of the regions of truth! I have not robbed the streams.

19. Oh turner away, coming out of bubastis! I have not been deaf.

20. Oh follower, coming out of annu [heliopolis]! I have not let my mouth wander.

21. Oh doubly evil, coming out of aa! I have not robbed things.

22. Oh ruler of the dead, coming out of the cave! I have not corrupted women or men.

23. Oh beholder of what has been brought, coming out of the abode of khem! I have not polluted myself.

24. Oh chiefs, coming out of the perseas coming from tattu [this]! I have not caused fear.

25. Oh lord of the shrine, coining out of kuau! I have not plundered.

26. Oh supplier of words, coming out of the great place! I have not burnt my mouth.

27. Oh child, coming out of hekh! I have not been inattentive to the words of truth.

28. Oh swallower, coming out of lvhenem! I have not blasphemed.

29. Oh bringer of food [peace], coming out of ssa [sais]! I have not put forth my arm.

30. Oh stripper of words, coming out of unas! I have not made delays, or dawdled.

31. Oh lord of heads [faces], coming out of gat! I have not hastened my heart.

32. Oh palace [overthrower], coming out of uten! I have not clipped the skins of the sacred beasts.

33. Oh lord of purity, coming out of ssa (sais)! I have not multiplied words in speaking.

34. Oh tum nefer, coming out of ptahka! I have not lied or done any wicked sin.

35. Oh tum sap, coming out of tattu! I have not reviled the face of the king or of my father.

36. Oh eye in his heart, coming out of sahu! I have not defiled the river.

37. Oh priestess, coming out of the firmament! I have not made length of [loud] words.

38. Oh supplier of the good, coming out of ssa [sais]! I have not blasphemed a god.

39. Oh yoker of good, coming out of annu [heliopolis]! I have not injured the gods, or calumniated the slave to his master.

40. Oh yoker of food, coming out of his gate! I have not made his things, i have not made his account, i have not ordered.

41. Oh shaved head, coming out of his box! I have not augmented his .... I have not taken the clothes of the dead.

42. Oh arm-leader, coming out of ankar! I have not despised a god in my heart, or to his face, or in things. Hail, ye gods who are in the hall of truth without any deceit in your bellies, living off the dead in annu [heliopolis], devouring their hearts before horus in his disk! Save ye me from the god aa, feeding off the chief vitals the day of the great judgment. Let the osiris go; ye know he is without fault, without evil, without sin, without crimes. Do not torture, do not anything against him. He lives off truth, he is fed off truth, he has made his delight in doing what men say, and the gods wish. The god has welcomed him as he has wished. He has given food to [my] the hungry, drink to [my] the thirsty, clothes to [my]

the naked [ness], he has made a boat for me to go by. He has made the sacred food of the gods, the meals of the spirits. Take ye them to him, guard ye them for him. Therefore do not accuse him before the lord of the mummies; because his mouth is pure, his hands are pure. Come, come in peace, say those who see them, because the osiris has heard the great words said by the ass and the cat in the house of pet, whose mouth is twisted when he looks, because his face is behind him. He has been let off. The osiris has seen the pool of the perseas which is in the midst of the rusta [plains]. He it is who confides me to the gods, known in their lands. He has come along to touch perversion and truth. He is pure at the placing of the balance in its place in ... . Oh, taller than his box, [?] Lord of the crown atf, to whom has been given the name of lord of the winds! Save the osiris from thy waylayers or thy delusion [?] Which cause defilement or annihilation to the unenveloped, for the osiris has done truth to the lord of truth. He is pure, his heart is pure, his fore part is in the pure water, his hind part is in the distilled waters, his middle is in the well of truth. No fault has entered into him. The osiris is pure by that well of the south of hetp and the north of the fields of sas'hem. The gods of the pure waters, who are there on the fourth hour of the night and the eighth hour of the day, with the representation of [to record] the hearts of the gods after they cross from night to day, the gods say to them, " let him go to the osiris." " how so?" Say his opponents. " show thy name to them." I am the osiris. Growing under the flowers which belong to the palm tree is the name of the osiris. — " pass away hence," they say to him. I have crossed by the northern fields of the palm tree. Explain what thou hast seen there. It is the footstep and the sole. Explain thou to them what i have seen, or what thou hast seen, hailed in the region of the captured. Let him explain. They have placed to thee the warmth of flame [a flaming lamp] and an amulet [handle] of felspar. Explain to him what thou hast done. I have buried myself in the well of the pool of salt [?] At night-time. Explain what thou hast found in it. The wells of the pool of salt are that sceptre of stone which i or thou hast made. Say has the osiris made it. Let him explain. The sceptre of stone, its name is placer [giver] of the winds. Explain to him why thou hast made for him the warmth [lamp] of fire and the amulet [handle] of felspar after thou buriest him. The osiris prays after he has made them. He has quenched the lamp, he has put on the •amulet, he has made a mouth or a drop. You may go and enter the hall of truth. You have known us. I will not let you go over me, says the sill, unless you tell me my name. The weight [?] In the right place is thy name. I will not let you go by me, says the left lintel of the door, unless you tell me my name. The returner of the true is thy name. I will not let you go by, says the right lintel of the door, unless you tell me my name.

The returner of judged hearts is thy name. I do not let you cross over me, says the floor of the door, unless you tell me my name. The bow of seb is thy name. I do not open to you, says the key, unless you tell me my name. Produced or born of mut is thy name. I do not open to you, says the key-hole, i do not let you pass, says the lock of the door, unless you tell me my name. The life of sebak, lord of ba, is thy name. I do not go back, i do not unfold, says the door, unless you tell me my name. The fold of shu which he has placed beside [to protect] osiris is thy name. We do not let you pass by us, unless you tell us our names, say the planks of the door. Sons of vipers are your names. — you have known us, pass on.

You do not tread me, says the floor of the hall on the spot to him, i am pure, because i do not know the name of thy feet by which thou treadest on me. Tell them to me. The passer [?] Of khem is the name of the left foot, the opener of the heaven for [or the hair of] nephthys is the name of the right foot. — tread on, for you know us. You have not passed yet, says the doorkeeper, unless you tell me my name. Toucher of hearts, searcher of bellies, is thy name. — let him be introduced to ma ti in his hour. Explain the god in the hour. Thou art called reckoner of the earth. Explain; the reckoner of the earth is thoth. Says thoth : let me come to thee where the osiris comes to be introduced, to explain them by me. Or, i am pure from all sins : i am free from the curse of those' in their day. I am not as they are. Introduce him. Let me not be introduced to the ceiling of flame, the circuit of which is of living uraei; its floor is of water; its traverser is osiris. Go forth, you have been introduced. Thy food is from the eye, thy drink is from the eye, thy meals are from the eye : the osiris has been justified for ever.

Said by a pure person, girdled in real linen, and shod in white sandals, anointed with fragrant oil [ant], he offers food and drink, cattle and geese, and flaming incense. When thou hast made this figure, paint it on a white ground in red, throw it

away on a field in which no horse has trod. If this book has been made by him, it endures to his descendants' descendants, without fail. He will satisfy the royal relatives. He will have given him bread and cakes, wine and flesh off the altars of the great god. He will not be cut off at any gate of the west. He is led along with the kings. He is in the service of osiris [dressed] in real linen for ever!

In the hall of justice. Osiris in his shrine. "osiris the good being, living lord, great god, eternal ruler, dweller in the plain [rusta] of hades, dwelling in the west, great good lord of abydos, king for ever! " before the devourer. " the destroyer of the accusers, the devourer, mistress of the west." The " place of [new] birth." A cubit with human head. " commencement. Dandler." Male and female figure. Before thoth registering. "says thoth, lord of sesennu [esmun], lord of divine words, great god, resident in heshar, he has given the osiris his heart in its place." The balance, before anepu. " the dweller in the divine gate says : the heart goes to its place in the balance complete." " horus " . . . . Before the god horus. Truth; " truth, who dwells in the west, she let his name be in his house, and accompany his gate for ever." Truth facing the osiris. Rejoice in truth, thou hast come to hades . . . Thy existence is at rest. " says the osiris : place me before thee, oh lord of eternity! I have no sins, no perversion. I do no [evil] things to him. I have done what men say, what the gods wish on it [earth]. Hail, dweller of the west, good being, lord of abydos! Let me pass the roads of darkness, let me follow thy servants in the gate, let me come out of rusta from the hall of truth, let me cross the lintel of the gate. "

[here ends " the hall of the two truths."]

[the gods of the orbit.]

126.

[vignette. The basin of purgatorial fire with four apes and four jets of fire.]

Oh great four apes, seated in front of the boat of the sun, sending truth to the universal lord, judging my deficiency and my abundance, welcoming gods with the fire of their mouths, giving divine offerings to the gods, meals to the spirits, living in truth, fed with truth, without fraud, who abominate wickedness! Extract ye all the evil out of me, obliterate ye my faults, annihilate my sins, guard ye, and give ye me to pass the pylon to go from the plains [rusta]. I pass through the secret pylons of the west. Ye ought to give to me food and bread like the spirits who are going in and coming out of the rusta [plains]. Thou mayest go, we obliterate [pardon] all thy faults, we annihilate all thy sins. Thou hast been severed from the world [earth], we dissipate all thy sins. Thou hast severed thyself from earth, thou hast dissipated all the sin which detained thee. Come to the rusta. Thou openest [passest] the secret doors of the west. Thou comest forth and goest in as thou wishest, like one of the spirits hailed daily within the horizon.

127.

The book of worshipping the gods of the orbit; said by a person when he approaches to them to see that god within the gate.

[vignette. Deceased adoring osiris bare-headed, sebak, and snake-god; and three daemon*, two human, one cow-headed, with feathers on their head.]

Hail, ye gods of the orbit, dwelling in the west! Hail, ye lords, keepers of the gate! Come along, appear before osiris, get ready, worship, strangle ye the enemies of the sun! Shine ye, dissipate ye your darkness! Behold ye your chief! Live ye as he lives. Hail ye him who is in his disk! Pass ye me to your road. My soul enters your recesses, i am one of ye. I put forth blows against the apep [apophis], strangle ye the wicked in the west. Thou hast spoken truth against thy enemies, oh great god, in his disk. Thou hast spoken truth against thy enemies, oh osiris, lord of the west! Thou hast spoken truth against thy enemies on heaven and earth, oh the osiris in the south, north, west, and east. He serves osiris who dwells in the west. He is ordered before him in the valley. He is justified before the great chiefs. He is justified in the gate, like the shades [stars]. His soul is as smoke against the devourer of bodies of the dead, flying over the dead, hidden from the suffocaters. Giving truth to all the created just spirits who serve the tasar, in all the places in which the soul lives adoring like the sun, adoring like osiris.

The deceased passes, open ye the gates of the gateway, prepare ye his hall when he comes. Justify ye his words against his accusers. There is given to him the food of the gods of the gate. There has been made for him the head attire which belongs to him, as dwelling in the hidden place, as the image of the great waters, true soul of a created spirit, prevailing with his hands and arms. The lion-gods say to them, very great is the deceased. They rejoice at him, they adore him, with their arms, they give to him their emblems, he has lived. The osiris has been crowned as the living soul of the sun in the heaven. He has made all the appointed transformations, he has been justified before the chiefs. He has passed through the gate on heaven and earth like the soul of the sun. The deceased says: i have opened the gate of the heaven and earth, the soul of osiris rests there. I cross through their halls. They adore when they see me. I go in as i like, i come out as i choose. I go along, no defect or evil is found in me.

128.

The chapter of adorations to osiris.

[vignette. Deceased adoring osiris, isis, horus, and nephthys]

Hail, oh osiris! Revealer of good, justified, son of nu, the eldest son of seb, the great one proceeding from nu, the king dwelling in the midst of the regions of the great winds, dwelling in the west, lord of abydos [east], lord of things created, greatest of spirits, lord of the crown, in suten khennu [bubastis], lord prevailing in the region of the great winds, lord of the house, greatest of the spirits in tattu, lord of numerous things and festivals in tattu! Horus proclaims his father osiris everywhere. Isis and her sister nephthys follow. Thoth speaks by the great intelligence which is in his belly and comes out of his mouth, welcomed is horus by the gods. Lead on horus, son of isis, support thou thy father osiris. Oh osiris! I have come to thee. I am horus, i have avenged, i have lived this day off meals of food and drink, oxen and geese, and all the good things of osiris. Mayest thou be led along! Oh osiris! I have smitten for thee thy enemies. I have been avenged upon them. I am horus, upon that good day, on a good festival, with thy spirits. He has been proclaimed by him on that day to thy followers [thy companions]. Hail, osiris! Thou hast come, thy genius with thee. Thou art at peace in the name of ka and hetp. He is (the genius) spiritualised under the name of akhu, he is adored under the name of kfa. He has got ready

thy path under the name of apheru. Oh osiris! I have come to thee. I place all thy enemies under thee everywhere, thou art justified before the associate gods! Oh osiris! Seize thy mace, place thy steps under thee — pass the food of the gods, — pass the food of those who are in their resting-places. Give thou thy greatness to gods, thou hast been made the great god, thou art with them as their mummy, thou wilt prevail over the gods, thou hast listened to truth on that day.

Said offering to that god on the uka festival.

129.

The book of instructing a person how that he can stand at the boat of the sun ra, with those that belong to him.

[vignette. Deceased rowing the nycticorax heron to osiris, having a tat placed behind him.]

The osiris conducts the heron bennu to the east, osiris to tattu, he has opened the gate of the nile, he has cleared the path of the solar orb. He has led socharis on his sledge, he has strengthened the crown in a moment ? He has served, he has adored the disk of the sun, he has associated with the adoring apes, he is one of them, he has made the second after isis, the third after nephthys, he has strengthened their spirit, he has bent his fingers, he has stopped the [wicked] accuser, he has turned back his feet. He has given to the sun his arms, his subjects have not stopped him. The deceased prevails, the eye prevails also. [should it be divided in two he is (as) the egg divided from the silurus].

Said over the figure painted in the picture on a slip of clean papyrus, by the point of a felspar polisher, on a yellow ground [scented water}, and placed on a person's knees : " he is not detained, he goes to the boat of the sun at sunset daily. Thoth clothes him when he comes out in fine linen." Paint him in good style in the boat of the sun, also by the point of a felspar polisher, tell him to wrap up the slip having sealed the book in it.[?] " the osiris having set up the tat and prepared the buckle, proceeds wherever he likes. The mouth is welcome, says thoth to the sun, the . . . Has been welcome to its master ra. Replies thoth : " clothed is his soul when it comes forth, going to the boat of the sun. The body is to remain in its place." [this chapter is a repetition of chapter c.] The linen bandage of tani, a female, belonging to sir c. Nicholson, sydney, australia, had the following: — the boat had isis, thoth, kheper, shui, and tani. It was preceded by, " say the gods who belong to the sun: 'we make the osiris tani, the justified, to stand at the boat of the sun, coming forth justified before horus in his disk; she is declared true against her accusers.'

[here ends " the gods of the orbit "]

[the passage to the sun.]

130.

The book of vivifying the soul for ever, of letting it go to the boat of the sun to pass the crowds at the gate. Done on the day of the birth of osiris.

[vignette. Boat of ra, two gods and a pilot.]

The heaven is open, the earth opens, the south opens, the north opens, the west opens, the east opens, the southern zenith opens, the northern nadir opens, the valves of the door open, the gateway of the sun opens. He proceeds from the horizon. He has unclosed the doors of the ark. He has opened the doors of the cabin. Shu has given him breath, tefnu.t created him; they serve in his service.

The osiris serves the sun. He has received his due reward at the shrine; like horus, he goes to the recesses of his place, to the sanctuary of his chest. The god leads him where he has wished. The osiris has acted truly, he has gone through its course. The osiris has made this justification. He has prepared the chest. He hates the opposition of abs or khabs or the beast. There are no shades where he is. He has not been turned back by the sun, or by osiris; he has not been turned away for what he has done with his hands. The osiris does not walk in the valley of darkness, he does not go in the pool of the damned. He is not in the fissure [trap] a moment. He knows no terror in the place in which he is, for he can take his head behind the block of setp. Hail to ye, feet! The god has grown hard with the mysteries of his hand, the god dissipates the extremities [?] Of seb by light. Let him be delighted, for the old and young pass to him when they see thoth is in the mysteries. He gives delight to millions, he passes through matter, he chases injury from the form of the osiris in his place. He has carved his stick, he has taken his wig where the sun is. He is the great passer, the chief shining out of the place which the gods have made him. When he turns back from his place they correct his faults and omissions. The osiris corrects his faults, he delights the sun and osiris, he has passed the horizon of the sun. He has made his boat, he has gone forth, he has shone through means of thoth. He has adored the sun, lord of the hill, he goes and has smitten his wicked enemies. The osiris does not deceive [reject] the dead [mummies] with his mouth. " he has said to him : the osiris has not been turned away from the horizon, or from the sun. He is osiris. He has not been rejected from his great boat. He rests on his legs while his name is in the mouth of the sun, in the belly of the osiris, listening to his words. Glory to the sun, lord of the horizon! Osiris, lord of the west! Hail, thou who purifiest mankind, who soundest the heaven at the great place, making the boatmen to go along! Make thou the osiris come, — he has arranged truth while there is . . . From the west. He has been at enmity with the apophis. He, the osiris, is the lion-gods. He has prepared defence for his followers at the great place. Listen thou to him. The osiris goes in company. He has overthrown the apep for the sun daily. He has not escaped his vigilance. The osiris has worked, he has received peace offerings. Thoth provides him with what he has made. He has made truth approach him at the head of the great boat, having justification like the assembled gods. He has prepared millions, he has passed his billions. They have allowed the osiris to go. The circle of the ministers of the sun is before him, his blessings are after him. Come. Truth exclaims, she approaches her lord; glory is given to the universal lord. The osiris has taken a stick, he has struck nuher [firmament] with it. It has given glorious light, as if he had never been at rest. He has announced to the sun what he has done; he has dissipated the injury; he has seen his blessings, he has set in order his boatmen, he has gone round, he has gone forth to the boat in the heaven. He has risen from an tu. The osiris his eye reposes, his legs sit in the great boat of kheperu, he is made; his words are made. He then goes round the heaven to the west. The shades [stars] stand without joy for him. They receive the tow-line of the sun from his ministers. The sun goes round, he has seen osiris, he has ordered osiris in peace, he is neither stopped nor turned away, he has not been taken; [is said] by the fire of thy orb. Nothing comes out of thy mouth to him by which he has been turned away. The osiris does not walk among the crocodiles, what he hates is the fishers. They have not pursued him. The osiris comes to thy boat, he takes thy seat. He has taken thy body. He goes along the path of the sun. He prays to stop that noose coming out of the fire to thy boat. That great leg, the osiris knows it; it does not follow thy boat when the osiris is in it. He has made the divine food of the gods, the meals of the spirits.

Said over the figure of the wise dead placed in that boat. When thou hast made an ark in it on its left hand and a cabin on its right, present to them food and drink, cattle and geese, burning incense, and all good things on the birthday of the osiris. When all this is done his soul lives for ever, it does not die again, owing to the shut gate, entering the recesses in hades, finding the palace of the great house of the king hept-makheru, found in the region of the hill, which horus made for his father osiris, the revealer of good, the justified. While the sun looks at that spirit in his own limbs he has seen him made divine. Great is his terror, great is the fear of him in the heart of gods, spirits, and the dead. For his soul lives for ever, he does not die again in hades, he is not annihilated the day of weighing words. His word is true against his enemies. His food is off the altar of the sun to the end of every day.

131.

The chapter of going forth to the heaven where the sun is.

The sun is shining on that night. Every one of his servants is living [among] the servants of thoth. He gives a crown to horus on that night. The osiris delights while he is one of the same. His enemies have been corrected with the arrows of the osiris, the servant of the sun, receiving his sustenance. He has come to thee, his father, oh sun! He has followed shu, he has saluted the crown, he has taken the place of the hu, enveloped in the plait which belongs to the road of the sun, when [in] his splendour. He has chased that chief everywhere in the horizon. The crowns stop him. Thy soul, oh the osiris, is carried after thee : thy soul is supported by . . . Thy victory and thy terrors. The sun has issued his commands in heaven. Oh thou great god in the east of the heaven! Thou proceedest to the bark of the sun as a divine hawk of time. He has issued his commands, he strikes with his sceptre in his boat or bark. The osiris goes to thy boat. He is towed in peace to the happy west. Tum speaks to him. Say thou who hast gone, oh serpent of millions of years! — millions of years in length, in the quarter of the region of the great winds, the pool of millions of years. All the other gods return to all places, stretching to where is the road belonging to him — millions of years are following to him. The road is of fire, they whirl in fire behind him.

132.

The chapter of making a person approach to see his house in hades.

[vignette. Deceased approaching a gate.]

I am the lion-god coming forth with a bow. What i have shot at is the eye of horus. It is at the time when the osiris sought the well, 'going in peace.

133.

The book of instructing the dead to be in the heart of the sun, made on a day of the month.

[vignette. Deceased paddling the sun in the ark of his boat.]

The sun rises from his horizon, his gods are behind him. When he comes forth from the amenti, the despisers [?] Fall down in the eastern horizon of the heaven at the words of isis. She has prepared the path of the sun, the great chief. Thou mavest approach, borne, oh sun! In his chest. Thou snuffest the winds, thou swallowest the north wind, thou eatest the heart, thou exhalest thy heart, the day when thou inhalest that truth. Thou stretchest thy servants who bring the boat in heaven, perceiving as the perceivers of thy word. Thou preparest thy bones, foldest thy hands, thou placest thy face to the happy west, coming there [thou art] seen daily. Thy figure then is a figure of gold, having the circle of a disk in heaven, having the form of a circle, [?] Seen daily. Oh rejoicing in the horizon, hailing from thy ropes; oh gods in the heaven, beholding the osiris! Give ye glory to him as to the sun. He is the chief, requiring the crown the day of making its prayers [or wreaths]. He is the osiris, the only one ever coming from the body, the head of those who belong to the race of the sun.

The osiris is as well spoken [?] On earth as in hades, the osiris goeth forth, like the sun, lord of the paddle. The osiris has never been set to rest in this land for ever. Beautiful is what he sees with his eyes and hears with his ears. True, true is the osiris ... In annu [heliopolis]. He is like the sun, distributing the boatmen to serve nuher. He has not been spoken of, seen, perceived, or heard in the mystical house of cross-head [or fire-face]. The adorations of the osiris, hail, divine limbs of the sun, traversing the firmament in thy boat, when that god has assumed the type he likes [?] The hawk, greatest of transformations.

Said of a boat four cubits long, painted in green, with its accompaniments. Make the heaven below it with stars, wash and steep it in natron and incense. When thou hast made the figure of the sun on a piece of papyrus painted in yellow, place it in the boat. When thou hast made that deceased where thou wishest in that boat, he is towed in the boat of the sun. The sun himself sees him in it. Do not let any one see it except thyself; or thy father or thy son. Having kept it well, prepare the dead, the delight of the sun. It makes him prevail as the gods, for the gods look upon him as one of themselves, the dead fall on their faces when they see him. He is seen in hades as the boatman of the sun.

134.

The adoration to the sun; the day of the month of going in the bark.

[vignette. Deceased adoring the boat of the sun, in which are the hawk of haroeris, tum, shu, tefnu, an, khons, osiris, horus, isis, and nephthys.]

Hail, oh thou sun in his ark shining with his light, gleaming with his gleam! Detaining millions at his wish, placed in the face of those who see; the creator in the midst of his boat, who smiteth the apophis daily, say for the children of seb, who smiteth the enemies of osiris, they are crushed by the boat. Horus smites off their heads to the heaven (as) for the fowls, their thighs to the earth for wild beasts, to the waters for the fishes. The osiris crushes all evil spirits, male or female, whether they go from heaven or earth, come out of the waters or cross from the tips of the stars. Thoth cuts them up, a stone out of the buildings of those who possess the ark of osiris [?]. The sun is that great god, the greatest of smiters, the most powerful of terrifiers, he washes in your blood, he dips in your gore. For the osiris crushes them in the boat of his father the sun. Horus is the osiris. His mother isis produced him, nephthys nursed him, likewise they made the conspirators of set to turn back for horus. When they see the crown placed before him they fall down on their faces. Osiris onnophris has made his justification against his enemies in heaven, on earth, amongst the chief of the gods and goddesses.

Said over a hawk in the boat with a crown on its head, and the figures of tum, mau, tefnu, seb, nupe, osiris and horus, isis and nephthys, painted yellow upon a piece of papyrus. Placed in this boat is the figure of the deceased, his body of cedar; wax the limbs of the god with wax; bring unguents. Place behind it these gods; offer to them burning incense, fowls and food. Adoring the sun he is true, in real linen, millions of times.

135.

Another chapter, said when the moon is young in the month.

The osiris has bandaged or opened the wound (in) the body of the heaven. It is bandaged, the good horus cures it daily, the greatest of created types, offering at the time, dissipating the injury from the face of the osiris, making it go. He is the sun as he is conducted along. He is the four superior gods of the upper place. The osiris has approached in his day, coming by his rope to the beings.

If this chapter is known, he is a wise spirit in hades; he does not die a second time in hades. He has eaten where osiris is. If he knows it when on earth, he has been adored like thoth; [is said] by the living. He does not fall down a moment to the king [sut] or the heat of pasht. He goes out to the great and good chief.

136.

Another chapter, made on the sixth day of the month, the day of being conducted in the boat of the sun.

[vignette. Deceased paddling the sun.]

The shades in annu [heliopolis], the beings of light in kar protect him. Mesta weaves his clothes, she fashions the blade [?]. The osiris disputes with them at the recesses which are in the halls of the gods. The osiris penetrates in the boat, he

has ... His chiefs when he came out of it to the heaven. They tow him along with the sun; the osiris is towed in it by the ropemen, stopping the dissolution of the leg of the firmament at the growth of the weak. (?) Seb and nu are delighted in their hearts, repeating the name; growing light, the beauty of the sun in its light, is, in its being an image, as it is said, for the great inundater, the father of the gods, the suppliers of delicious taste in the heart. He is unbroken, a lord crying out when the gods raise the paddle, adored, praised, prepared against [for] the gods. Save thou the osiris from the attack made against him at that crossing. His heart fails. Give thou the osiris support against gods, spirits, and the dead. The osiris prevails as lord of the powerful. He is the lord of truth, he has done what has been ordered. His actions are the actions of the sun in heaven. Let him cross in thy boat, oh sun! In peace. He makes way, he tows thy boat, his actions are thy actions. He it is who stops the annihilator of the sun daily. He has come like horus, preserver of the horizon. He has put aside the sun in the corner halls of the horizon. He has rejoiced the gods by his stopping. Great are thoth and the osiris. Snares have not taken him; those who guard their halls have not smashed him. The osiris is a hidden face within the hall and over the shrine. The osiris passing words to the sun, he has come, he has been introduced, thou hast prepared his terror. He is making this heart prevail, constantly offering and making peace.

Said of a person in the form of a spirit placed in that boat. Then, having washed and steeped it, place burning incense before the sun, bread and drink, flesh and geese; that passage takes place in the boat of the sun. If the spirit has been thus treated, he will be among the living, he does not decay for ever, he is as an immortal god, no evil thing injures him. He is as a spirit created in the west. He never dies again. He has eaten and drunk with osiris daily. He has been towed with (or by) the kings, he has drunk out of the streams of the river, he makes it his delight that he comes out at the day like horus. He has lived and is like a god, he has been adored, [said] by the living like the sun, he has contended for thee much. Do not let any one see it except thyself.

137.

The chapter of lighting a spark.

[vignette. Deceased seated amidst four lamps.]

I have come to the sun, the sun has come. I am the eye of the sun, horus, osiris, hastening to prepare thy protection, they impart their protection to thy face, oh osiris, eternal ruler, illuminating the night after the day! Oh the osiris, the horus! Thy hand is as the hand of osiris dwelling in the west, the eye of horus is on them. Oh the osiris, overthrown are all thy enemies! Oh osiris, who dwells in the west! (oh) the osiris!

137.

(bis.) The chapter of lighting a candle.

[the vignette represents the goddess holding a torch or candle to a flame in a lamp.]

The eye of horus comes (bearing) light, the eye of horus comes bright. It comes in peace. It shines like the setting sun from the horizon. It bruises the conspirators of set at the feet of him who brings it. It takes its light to him. It brings its spark to the one when it goes. It comes to the feet of the heaven after the sun in the hands of thy brethren, oh ra! The eye of horus lives in the great house. The eye of horus lives. It is anmutf.

138.

The chapter of going to abydos.

[vignette. Deceased adoring the standard of osiris, a pole and sun.]

Oh chief gods belonging to abydos! The companions assembled, and all alike. We (ye) come with joy, stopping me. I have seen my father osiris. I have been made and emanated from his nostril. I am the horus of kam-ka, issue of the red one [desert]; taking like him who is invincible : his hand is strong against his enemies, supporter of his father, snatched from the waters of his mother, striking his enemies, correcting the aggressors in silence. [?] Oh catcher with the snare, ruler of millions, chief of the earth, taking the house of his father by [in] his arms! That is the osiris.

139.

The adoration of tum.

Hail, tum! Hail, khepera! I am thoth, i have weighed the lion-gods, i have corrected evil, i have dissipated their grief, i have made the crocodile (at) first to turn aside, as thou hast ordered him. I have reposed in the middle of my eye. I am free from faults. I have come.

140.

The book made on the 30th of epiphi, when the eye is full on the 30th of epiphi.

[vignette. Deceased adoring the jackal of anubis on a doorway, the eye, and ra.]

The paddle of the light of the horizon rises. Tum rises from the stench [?] Of the river, a spirit shining in heaven, an abode capped with joy. Among them is an image like their form, a joyful speech from the chest, addressing the (one) coming from the gateway, flattering from the mouth of tum, the lord of the horizon. He orders in person the gods, the servants of his person, his person shows thee his face! Or he causes the eye to be taken (or called). Grant me my limbs, he has placed victory in all my arms; supplying to them his coming out, his mouth, and his person. His eye [his spirit] is at peace

in its place on (or over) his person at the hour of the night, full, the fourth hour of the earth, complete on the 30 epiphi. The person of the eye is then before the gods. The person shines as he did at first. Ra and tum, uga [the eye], shu, seb, osiris, seti, horus, mentu, bah [the inundation], ra, aions, thoth, na-au [air], geta, nuhar, isis, nephthys, athor, nukht, mera, ma, anepu [anubis], the land of eternal birth, the soul of the body of the sun, have come out of his head.

The eye having been veiled before the lord of that land, it has been made full and at peace [sets]. As for gods ye rejoice on that day. Their hands they hold [it]. When the festival of each god is made they say : hail to the discourse with the sun. The boatmen tow the boat, and overthrow the apophis! Hail to the discourse of the sun! Kheper makes his transformations. . Hail to the discourse from the sun in which he rejoices to bruise his enemies! Hail to the discourse of the sun, to bruise the heads of those born evil. Adoration of [come to] the discourse of the osiris.

Said over or on an eye of real or false lapis lazuli : the mouth is washed with gold, offer all good and pure things before it, when the sun, places it on the 30th epiphi, make also a second eye of red jasper. A person then places himself in whatever direction he has wished. This chapter being said in the boat of the sun, the person is towed with the gods as if he were one of them : he is borne along out of hades. Besides saying this chapter likewise there are the offerings at the filling of the (two) eyes; four altars to the sun and tum, four altars to the eye, four altars to the said gods; there being on each of them of bread five loaves, of conserve five loaves, five bits of meat, one ounce of frankincense, one ounce of flour, and one slice of flesh.

[here ends “the adorations to the sim.”]

[festival of the names of the gods.]

141.

The book of preparing the spirits to know the names of the gods of the southern and northern heaven, the gods in the two orbits, the gods who traverse the gate. It has been made to a person for his father and mother. It is the chapter of the festivals of the west when he is instructed, he is tho delight of the sun, the delight of the gods, he is with them. Said on the day of the ninth festival by the osiris. An offering of food, drink, oxen and geese slices, and burning incense, is offered to osiris in all his names by the osiris.

To osiris who dwells in the west, lord of abydos [east] (four times).

To the lord of the orbits.

To nuhar, father of the gods.

To ma [truth], the daughter of the sun.

To the boat of the sun.

To tum, the creator.

To the great gods.

To the little gods.

To horus, lord of the crown.

To shu and tefnu [gemini].

To seb and nu.

To osiris, isis, and nephthys.

To hat ka, the universal lord [mystical cow].

To the sister of the heaven, the divine [mystical cow].

To hebi, the saah (mummy) [mystical cow].

To amenti who dwells in her house [mystical cow].

To the greatly beloved, red-haired [mystical cow].

To the giver of life to her skin [mystical cow].

To the name strong by work [mystical cow].

To the bull of the cows.

To the good paddle, opener of the disk.

To the good paddle of the northern heaven.

To the whirler, traverser of the earth.

To the good paddle of the western heaven.

To the spirit in the house of eagles.

To the good paddle of the eastern heaven.

To khenti dwelling in the red house.

To the good paddle in the southern heaven.

To amset, hapi, tuautmutf, and kabhsenuf.

To the southern passage [or place].

To the northern passage [or place].

To the ark and cabin.

To athor.

To thoth, the husband of truth or bull of the west.

To thoth, weigher of the words of the gods.

To thoth, traverser of the gods.

To the gods of the south and north.

To the gods of the west and east.

To the gods to the gods of the great house, to the gods of the abode of flame.

To the gods of the place, the gods of the horizon.

To the gods of the field, the gods of the orbits.

To the roads of the west, the roads of the east.

To the passers through the gates of the doorway.

To the doorkeepers of the gateway, the doors of the gateway.

To the secret doors of the gateway.

To the secret faces, the guardians of the gate.

To the doorkeepers of the same givers of reproaches.

To the keepers of the places prepared for the good, or making good.

To the braziers giving fire to the altars.

To the openers, the extinguishers of flame.

To the flame in the west.

To the givers of justification to the spirit.

To the preparation in the west.

To the east and its type.

By the gifts of the osiris, the justified.

142.

The book of preparing the dead, that he may go, walk, and come out as the day in all the transformations he wishes; knowing the name of osiris in all the places where he wishes to be.

Osiris, the good being.

Osiris, the living. Osiris the living lord.

Osiris, universal lord. Osiris, preparer of the spine of the earth. [?]

Osiris dwelling in existence.

Osiris dwelling in grain.

Osiris, the constellation [orion].

Osiris the great progenitor (?) Of the spirits of heliopolis.

Osiris dwelling in bounds (tennt).

Osiris in the south.

Osiris in the north.

Osiris, lord of millions.

Osiris, son of the leaders.

Osiris-ptah, lord of life.

Osiris who dwells in rusta.

Osiris, ruler of . . . Places, dwelling in tattu.

Osiris who dwells in the midst of foreign lands.

Osiris, the great soul in tattu.

Osiris in aah. Osiris in hes or the divine abode.

Osiris, lord of the land of life.

Osiris in ssa [sais].

Osiris in negt.

Osiris in the south, or in company.

Osiris in tu.

Osiris in tap. Osiris in neter (or as a god).

Osiris in lower ssa [sais].

Osiris in upper ssa [sais].

Osiris in anrutf.

Osiris as the two hawks.

Osiris in sannu.

Osiris in the gate of the house.

Osiris in aper.

Osiris in kafnu.

Osiris in sekeri.

Osiris in pet.

Osiris in his house in the rusta.

Osiris in taur.

Osiris in neti.

Osiris in his city.

Osiris . . . [two crocodiles].

Osiris in pekas.

Osiris in his house in the land of the south.

Osiris in his house in the land of the north.

Osiris in heaven.

Osiris on earth.

Osiris behind the throne.

Osiris in atf-ur.

Osiris socharis in the secret place.

Osiris, eternal ruler in annu [heliopolis].

Osiris, the issue.

Osiris in the ark.

Osiris in reru-tu.

Osiris, eternal ruler.

Osiris, lord of the age.

Osiris in tesher.

Osiris in sesh.

Osiris (of) the southern ut.

Osiris (of) the northern ut.

Osiris in aa-ur.

Osiris in aaper.

Osiris in shennu.

Osiris in heknu or in heser.

Osiris in sekar.

Osiris in shau.

Osiris, bearer of horus.

Osiris at the edge of the gap (peka).

Osiris as truth.

Osiris in mna [or] daily.

Osiris, the souls of his father.

Osiris, lord of . . . Places, king of the gods.

Osiris in benru.

Osiris, the threshold (tai).

Osiris over his food.

Osiris who dwells in the residence of his cows.

Osiris in sa.

Osiris in sati.

Osiris in ashru.

Osiris in all lands.

Osiris resident in the pool of the great house.

Osiris in the roofed house.

Osiris in annu [heliopolis].

Osiris, second chief in annu.

Osiris in hemka.

Osiris in aksh.

Osiris in the region of nu.

Osiris in the great house.

Osiris, living lord in abydos.

Osiris, lord of tattu.

Osiris dwelling in the thrones.

Osiris, chief, dweller of abydos.

Osiris, chief dwelling in secret.

Osiris while living in ptahka.

Osiris, capturing lord, trampling the wicked.

Osiris, the bull, resident in kam.

Osiris, the throat.

Osiris, the parlour.

Osiris, the sun, lord of the horizons.

Tum, the bull of the other great gods.

Ap-hern, southern paddle of the earth.

Ap-heru, northern paddle of the heaven.

Ptah, the great tatt, the throne of the sun.

Sole type (?) In the roofed house.

Seb, leader of the gods.

Horus the elder.

Horus who dwells in skhem.

Horus, son of isis.

Skem, the king, the powerful horus.

Anmutf, the pure place of the great house.

Khnum, horus the peaceful.

Horus skhai.

Horus dwelling in khati.

Horus-thoth.

Han-har.

Anepu who dwells in the divine parlour.

Nu-har.

The goddess isis in all her names.

Ru- skhai.

Shenti.

Hekti.

The barge of the eternal lord.

Neith and selcis.

Truth.

The cow [athor],

The four places of new birth in abydos.

The great place of birth.

The typical place of new birth.

The creative place of new birth.

The good place of new birth.

Amset, hapi, tuautmutf, khabhsenuf.

The uraei in the divine abode.

The gods, traversers of the gate.

The gods of the orbit.

The gods and goddesses in abydos.

The southern and northern passage.

The blessed of osiris.

Osiris who dwells in the west.

Osiris in all places.

Osiris in his place in the land of the south.

Osiris in his place in the’land of the north.

Osiris in all the places in which his person wishes to be.

Osiris in all halls or festivals.

Osiris in all his creation.

Osiris in all his names.

Osiris in all his disguises.

Osiris in all his crowns.

Osiris in all his decorations.

Osiris in all places.

Horus, the sustainer of his father under all his names.

Anepu who dwells in the divine hall in all his names.

An up, attached to the embalming and the gods and goddesses.

Given by the osiris.

143.

[the vignettes of this chapter represent a female figure, a hawk standard in a boat, a disk in a boat adoring a disk, a bark with two hawks, and a man adoring.]

[here ends "festival of the names of the gods,"]

[the house of osiris]

144.

The knowing the names of the seven halls.

[vignette. A deity seated in a hall with two swords, a human and hawk-headed god.]

The guardian of the first hall of the overthrower of numerous forms. The name of its guardian is sut. The name written on it is babble.

[vignette. Crocodile-headed god squatting with two swords in the hall; behind. Ram and cowheaded gods.]

The second hall is of the reaper to the front [?] The name of its guardian is fire-face. The name written on it is destruction.

[vignette. Tortoise-headed god in the hall; behind, ram-headed and human deity.]

The third hall of the eater of dirt. The name of its guardian is vigilant. The name written on it is usaau.

[vignette. Ape-headed god in the hall; behind, ram-headed and human deity.]

The guardian of the fourth hall, of the stopper of many words. The name of its guardian is vigilant. The name written on it is the great stopper of the vain.

[vignette. -headed deity in hall; behind. Ram-headed and cow-headed deity.]

The fifth hall is of living off worms. The name of its guardian is consumer. The name written on it is flame-face, tosser in a moment.

[vignette. Ape-headed god in the hall; behind, ram-headed and snake-headed deity.]

The guardian of the sixth hall of . . . (ank-ta) refuting words. The name of its guardian is bring-face. The name written on it is stone-face guarding the heaven.

[vignette. Snake-headed god in the hall; behind, two ram-headed deities, one holding two swords.]

The guardian of the seventh hall, of those who are hard. The name of its guardian is magnifier of words. The name written on it is stopper of the broken [rejected].

Things to be done on the daylight of a festival.

Hail, keepers of the seven chief staircases! Made the staircases of osiris, guarding their halls. Oh! Keeping the things which belong to the doors of osiris daily. The osiris knows you, he knows your names, born in rusta when the gods passed, making adoration to the lord of the horizon, -with the body of the osiris, in the region of tu. The osiris received the takers in rusta when the gods passed through the horizon in crowds; the osiris follows one of their passages. The osiris adores the lord of light, he adores what i do. The osiris it is. He is the osiris made on the month, perfected on the half month : oh orb [?] Of the osiris, eye of horus! Horus placed (it), thoth placed (it) on the night he crosses the heaven justified and at peace, he traverses in the boat. May that osiris be made greater and greater through truth! The osiris hates the place. The osiris takes care. Horus, the eldest of the sun, takes care. He has his heart made over to him. The osiris labours that he should not be detained in the halls. The lion-gods equip the osiris among the servants of him who dwells in the west at the end of every day daily. His fields. Are in the fields of hetp. May the wise know where the things of the osiris are made. Thoth hath written the directions for the making of the food. Anup has ordered those who belong to the food of the osiris to

[attend to] him. Do not take it from him [is said] by those who watch to capture. The osiris is sound, like the rock of the horizon of the heaven. The osiris is placed in the halls of the horizon. The gods holloa to him to stop the osiris. The god threw dirt at him, the snare does not catch him, the guardians of the halls do not injure him for he is hidden-face, within the palace and in the midst of the shrine of the god who is lord of the gate, at [as] the place of the gates. The osiris is not caught by him nor athor. . The osiris makes way, he sends truth to the sun, he corrects the apophis. The osiris passes through the clouds, turns back the opposers, gives life to the ministers of the sun. The osiris sends peace to the place which holds him. The osiris has made a good passage in the boat. A good passage is given to the osiris for him to come out. The face of the osiris is rendered great by his crown. Lord of the oar, the osiris places himself knowing the address from the horizon to the chief. Raise your heads, pay ye attention, make way for your lord.

Said over the passenger, who is in these pictures painted in yellow [?] And over the company of the boat of the sun. Offer ye food and drink, and a great quantity of burning incense before them, it makes that spirit alive. Placed before them, it lets him approach to every gate as these gods.

Said at the gate of each hall. Make an offering to each of them, of thighs and of the head of a red cow. Give meat to them, seven baskets full, and of the blood squeezed from the heart 100 drops, also sixteen pyramids of bread, eight biscuits, eight . . . Shens, and eight . . . Shenf; also eight pints of beer and eight quarts of flour, and a basin of . . . Filled with the milk of a white cow, green herbs, green dates and grains of burning incense.

Said awhile after what is to be done for that passage of the boat at the fourth hour of coming out from the day; observe very carefully that time in the heaven. When thou hast made this roll let no eye see it. Then the spirit extends his journey from the heaven and earth from the hades. While the spirit has attended to what he has to do, they are retaining it for him till he waits for that day in real linen for ever.

146.

The beginning of the gates of the aahlu [elysium], or the abode of osiris.

First gate.

[vignette. The deceased adoring a hawk-headed deity, holding in his hands a sword.]

Hail, says horus, to the first gate of the meekhearted! I have made a path, i know thee, i know thy name, i know the name of thy guardian god. Terrible mistress, high wall, crushing mistress, sparing of words, stopping the opposers, taking by stealth the spirit of him who comes from a distance, is thy name. Vulture [victory] is the name of the god who guards thee. I wash myself in the waters in which the sun washes, when he has been taken from the east of the heaven. I have oiled myself with essence of cedar. I have wrapped myself in cloth of linen. I hold a stick of wood. Thou mayest go [says the god], thou art purified.

Second gate.

Vignette. Dcceaied adoring a ham-headed god holding two swords at the gate.]

Hail, says horus, to the second gate of the meekhearted! I have made a path, i know thee. I know thy name, i know the name of the god who guards thee. Mistress of the heaven, regent of the world, vanquishing the world by thy body, is thy name. The name of thy guardian is born of ptah. I have washed myself in the water in which osiris washes. He made the ark and its barge in his coming forth out of the quarter, the bull coming out of the gates. I have anointed myself with perfume. I have wrapped myself in fine linen. I hold a stick of palm wood. Thou mayest go, thou art purified.

Third gate.

[vignette. Deceased adoring a ram-beaded deity holding two swords at the gate.]

Hail, says horus, to the third gate! I have made way. I know thee. I know thy name. I know the name of the god who guards thee. Mistress of altars, great one of sacrifices, mistress of what is given to the gods, letting the offerings pass, rejoicing the gods the day the funeral boat departs to abydos, is thy name. The palm tree is the name of the god who guards thee. I have washed myself in the water in which ptah washes when he returns to bed, turning back, the day of showing the face.[?] I am anointed in essence of the extract of . . . I am clad in linen. I hold a stick to handle. — thou mayest go, thou art justified.

Fourth gate.

[vignette. Deceased adoring a ram-headed god holding two swords at the gate.]

Hail, says horus, to the fourth gate of the meekhearted! I have made way, i know thee, i myself know the name of the god who guards thee. He whose sword prevails, who stops the enemies of the meek-hearted, who binds those who fail through sin, is thy name. Smiter of bulls is the name of the god guarding thee. I am washed with the same water in which onnophris washes when he disputes with seth, that justification should be made to onnophris the justified. I have anointed myself with liquid san. I have clad myself with . . . Linen. I hold a stick of wood (ta tutu). Thou mayest go, thou art purified.

Fifth gate.

[vignette. Deceased adoring a baal-headed god holding two swords at the gate.]

Hail, says horus, to the fifth gate of the meekhearted! I have made way. I know thee. I know thy name. I know the name of the god who guards thee lord of fire, lord of loud speech, universal lord, the prayer which a person makes when he is upon earth that he should not enter thee, is thy name. Turner back of the culpable is the name of the god who guards thee. I have washed in the water in which horus washes, when he makes himself the undertaker [minister], the beloved son of his father osiris. I have anointed myself with the unguent [?] Of the gods, daubing my face with the fat of a bull [?]. I hold the stick of a smiter of cowards [?] Thou mayest go thou art purified.

Sixth gate.

[vignette. Deceased adoring a hawk-headed god holding two swords at the gate.]

Hail, says horus, to the sixth gate of the meekhearted! I have made a path. I know thee. I myself know thy name. I know the name of the god guarding thee. Capturer, greatest of roarers, is thy name. Whose length [or height] is unknown,' whose breadth is unknown, whose first building is inconceivable, unknown is the number of their snakes, the image of night brought forth out of it, produced before the meek-hearted, is its name. Conspirator is the name of its guardian. I have washed in the water in which thoth washes when he makes the form [?] Of horus. I have anointed me with suet. I clothe myself in a tunic. I arm myself with a stick of wood. Thou mayest go, thou art purified.

Seventh gate.

[vignette. Deceased adoring a jackal-headed god holding two swords at the gate.]

Hail, says horus, to the seventh gate of the meekhearted! I have made way. I know thee. I myself know thy name. I know the name of the god who guards thee. Injuring the clothed and naked, lamenting her beloved, hidden belly, is thy name.

Belonging to neith is the name of the god who guards thee. I am washed in the water in which isis and nephthys wash when they pass his opposition at the door of the pure place [of embalmment]. I have anointed myself with unguents. I am clad with clothes. I arm myself with a javelin. — thou mayest go, thou art purified.

Eighth gate.

[vignette. Deceased adoring a double snake-headed god bolding two swords at the gate.]

Hail, says horus, to the eighth gate of the meekhearted! I have made way. I know thee. I myself know thy name. I know the name of the god who guards thee. Attached to its lord, having power to do all it wishes, giving birth to the type of its lord, or who crosses the land, millions of cubits in depth and in length, is thy name. Little one is the name of thy guardian. I am washed in the water in which anup, or the funeral priest of osiris, washes when he makes the preparation of osiris. I anoint myself with cedar oil. I dress myself in a mat. I take in the hand a .... Or the skin of a cat. Thou mayest go, thou art purified.

Ninth gate.

[vignette. Deceased adoring a jackal-beaded god holding two swords at the gate.]

Hail, says horus, to the ninth gate of the meekhearted! I have made road. I have known thy name. I myself know the name of the god guarding thee. The fire which burns inextinguishably, melting its reservoir [?], the heat which prepares annihilation, running to kill; no salvation, no passing over from its binding, is thy name. The terror of the greatness of his roaring, he who destroys ? The body [mouth], is the name of the god guarding thee. I have washed myself in the water in which the spirit of tattu washes when he dips his hands in it. I have anointed myself with the ambrosia of life of the divine limbs. I have wrapped myself in a good white tunic. I hold a stick of a palm tree. Thou mayest go, thou art purified.

Tenth gate.

[vignette. Deceased adoring an ape-headed god holding two swords at the gate.]

Hail, says horus, to the tenth gate of the meekhearted! I have come along. I know thee. I know thy name. I know the name of the god who guards thee. Tall gates, exciter of spasms of terror to whoever has approached to it, is thy name. Scorning lofty words, vanquishing the accusers, not making an opening within it, is thy name. Great clasper is the name of the god guarding thee. I have washed in the water in which astes washes when he goes to defend set in thee within the place of the amenti. I have anointed myself with red wax. I have provided myself with the leg bone of a red bird, and a dog’s head thou mayest go, thou art purified.

Eleventh gate.

[vignette. Deceased adoring an ape-headed god holding two swords at the gate.]

Hail, says horus, to the eleventh gate of the meekhearted! I have made way. I know thee. I know thy name. I know the name which is within thee. Doubly sharp, melting the scorners, terror of every gate, repeller, the day of listening to lies, is thy name. Thou art under [holding] the judgment of the clothed and naked. [?] — thou mayest go, thou art purified.

Twelfth gate.

[vignette. Deceased adoring a cat-headed god holding two swords at the gate.]

Hail, says horus, to the twelfth gate of the meekhearted! I have come along, i knew thee, i knew the name which is within thee. She who ravages the world, destroyer of those going in ... . Time, the lord of light, listening to the word of its lord daily, is thy name. Thou art having the judgment of the clothed and naked. Thou mayest go, thou art purified.

Thirteenth gate.

[vignette. Deceased adoring a hare-headed god holding two swords at the gate.]

Hail, says horus, to the thirteenth gate of the meekhearted! I have made a road. I have known thee through my knowledge of thy name. I know the name which is in the midst of thee. Conducting the gods, raising up the arm to them in glorifying their face, illuminating the waters to them who belong to thee, is thy name. Thou art holding the judgment of the clothed and the naked. Thou mayest go, thou art justified.

Fourteenth gate.

[vignette. Deceased adoring a lion-headed god holding two swords at the gate.]

Hail, says horus, to the fourteenth gate of the meekhearted! I have made a road. I know thee through knowing thy name. I know the name which is within thee. Greatest of spirits, red-haired, monster, coming from the night, correcting the wicked by creation of reptiles, giving her arms to the meek-hearted at the moment of coming and going, is thy name. Thou art holding the judgment of the clothed and naked. Thou mayest go, thou art purified.

Fifteenth gate.

[vignette. Deceased adoring a crocodile-headed god holding two swords at the gate.]

Hail, says horus, to the fifteenth gate of the meekhearted! I have made a path. I have known thee by my knowledge of thy name. I know the name which is within thee. Lord of pride, trampling in gore, making ... To be extinguished the day of listening to lies. Thou art holding judgment of the clothed and naked. Thou mayest go, thou art purified.

Sixteenth gate.

[vignette. Deceased adoring an ape-headed god holding two swords at the gate.]

Hail, says horus, to the sixteenth gate of the meekhearted! I have made a path. I have known thee through knowing thy name. I know the name which is within thee. Victorious lord, the arm pursuing the profane, melting with flame when it comes forth making the mysteries of the earth, is thy name. Thou art holding a judgment of the clothed and naked. Thou mayest go, thou art purified.

Seventeenth gate.

[vignette. Deceased adoring a god holding two swords at the gate.]

Hail, says horus, to the seventeenth gate of the meekhearted! I have made a road. I know thee by knowing thy name. I know the name which is within thee. Greatest in the horizon, lord of gore, trampling in blood, monster, prevailer, mistress of dissolution. Thou art holding a judgment of the clothed and naked. Thou mayest go, thou art purified.

Eighteenth gate.

[vignette. Deceased adoring a dog-headed god holding two swords at the gate.]

Hail, says horus, to the eighteenth gate of the meekhearted! I have made a path. I know thee through knowing thy name. I know the name which is within thee. Loving to destroy the pure, monster hearing what it has desired, cutting off the heads of the blessed, mistress of the place, or chopping up the profane at evening, is thy name. Thou art holding a judgment over the clothed and naked. Thou mayest go, thou art justified.

Nineteenth gate.

[vignette. Deceased adoring an ibis-headed god holding two swords at the gate.]

Hail, says horus, to the nineteenth gate of the meekhearted! I have made a road. I know thee through knowing thy name. I know the name which is within thee. Preparing lamentations, or fire, abode of burning crowns, lord of power, the form written by thoth himself, is thy name. Thou art holding judgment of the clothed and naked. Thou mayest go, thou art justified.

Twentieth gate.

[vignette. Deceased adoring a baal or typbon-headcd deity holding two swords at the gate.]

Hail, says horus, to the twentieth gate of the meekhearted! I have made a path. I have known thee through knowing thy name. I know the name which is within thee. The stone [?] Of its lord, the field, the concealed hider who has created the taker of hearts, the opener of herself. Thou art having the judgment of the clothed and naked. Thou mayest go, thou art justified.

Twenty-first gate.

[vignette. Deceased adoring a typhon-headed god holding two swords at the gate.]

Hail, says horus, to the twenty-first gate of the meek-hearted! I have made way. I have known thee through knowing thy name. I know the name of the god guarding thee. Sharp blade against the words of its name, foul-face not inverted, standing in its smoke, is thy name. Thou art holding the secrets [bolts] of the defender of the god guarding thee. Devourer is his name. He causes that no cedar grows, no plant is born, no flower is produced in that land. The demons of that gate are seven in number : gen or matkar is the name of one (1); over the gate, or the peace of those born, is the name of another (2); attached to the production of time is the name of another (3); attached to the sound mouth is the name of another (4); attached to the direction, the road, is the name of another (5); belonging to the palm tree is the name of another (6); attached to anup is the name of another (7). Let me make way.

I am khem horus, the defender of his father, the issue of his father annefer. I have come. My father osiris has allowed me to overthrow all his enemies. I have come like the sun, justified, a blessed person in the house of my father tum, lord of annu [heliopolis], the osiris in the southern heaven. I have acted truly in what i have done. I have made the festivals of its master, i have conducted the festivals which belong to it. I have given bread to the lords of the altars. I have conducted flesh and food, bread and drink, to my father unnefer. I was at the heels of the soul. I make the phoenix come forth to my words. I have come like the sun from the divine abode, in order to give incense. I have passed clad. I navigate the water, fording it. Justified is osiris who dwells in the west against all his enemies. I send all his enemies to the block of the east. They do not come forth, being guarded by seb there. I made the pursuers of the sun to stand for him, the day of his justification. I have come with my book. I have spoiled. I have made the god stand on his legs. I have come from the house of him who is on the hill [anubis]. I have seen him who dwells in the divine hall. I have gone to the rusta. I have hidden. I have found the crossing. I have ploughed at anrutf. I have clothed those who are naked. I have stopped at abydos, adoring hu and ka [taste and touch]. I have entered the house of astes, i have scorned the watched of pasht, or the chiefs, in the house of nit. [repetition to “hu and ka” of passage “ i have gone to the rusta.”] I have taken my crown:

when crowned, i place myself on my throne of my father and divine predecessors. I have adored the place of new birth of the taser. My mouth speaks, having truth. I have drowned the apophis. I have come from the place where it renews the limbs. I have had a conduct in the boat of the lady. The fragrance comes forth from the hair of pure spirits. [repetition of “i have entered the house of astes” to “chiefs.”] Thou hast come as ordered in tattu, oh the osiris!

147.

The commencement of the gates of the house of osiris in the fields of the aahlu, said by the deceased.

First gate.

[vignette. Crocodile-headed god, seated, holding a sword in a gate above which is a snake.]

The first gate is of the mistress of terror, tall walls, mistress destroying those falsifying words, stopping opposers, taking robbers. Its name is length; the name of its guardian is vulture [victory], or creating [counting] the persons of all places.

Second gate.

[vignette. God having four snakes on the head, seated in a gateway surmounted by an emblem of life and six snakes.]

The second gate is of the mistress of heaven and regent of the earth, destroyer, mistress of created beings, or producer of ... . Men, creator of all persons, is its name. The name of its doorkeeper is born of ptah.

Third gate.

[vignette. Ape-headed god holding a sword, seated in a gate surmounted by a snake.]

The third gate is of the mistress of altars, great one of sacrifices, delighting each god in it the day of passing to abydos, is its name. Subduer is the name of its doorkeeper.

Fourth gate.

[vignette. Cow-headed god holding a sword, seated in a gate surmounted by a snake.]

The fourth gate is that of hard mace. Regent of the earth, who afllicts the enemies of the meek-hearted, who binds those failing through sin, is its name. The name of its guardian is bull-smiter.

Fifth gate.

[vignette. Ibis-headed god holding a sword, seated in a gate surmounted by a snake.]

The fifth gate is that of fire, mistress of the breath of the nostril, warning that no one who has been on earth should go into it, is its name. The name of its doorkeeper is returner of the profane.

Sixth gate.

[vignette. Snake-headed god holding a sword, seated in a gate surmounted by seven snakes.]

The sixth gate is of the mistress of supplication, or of the mistress of generations greatest of the roarers, unknown is its length or its breadth, inconceivable how it was formed at first. There are snakes in it; their number is unknown. Produced before the meek-hearted is its name. The name of its guardian is conspirator.

Seventh gate.

[vignette. God holding a sword, seated in a gate surmounted by a disked and horned uraeus snake.]

The seventh gate of ruin, holding the clad and naked. [?] Grieving those loving concealment is its name. The name of its guardian is destroyer.

Eighth gate.

[vignette. God holding a sword, seated in a gate surmounted by a snake.]

The eighth gate is of the fire which burns inextinguishably, the burning which prepares dissolution, the hand smiting (reaching) to kill the defenders. Impassable through terror of its roaring is its name. The name of its doorkeeper is protector of his body [eye].

Ninth gate.

[vignette. Hare-headed god holding a sword, seated in a gate surmounted by a serpent.]

The ninth gate is of him who belongs to the forepart [beginning], mistress of limbs, the day of every birth. It is about 320 cubits in circumference. Radiating or shooting with southern felspar, conducting the journeyer of the poorly clad, blowing on its mistress daily, is its name. The name of its guardian is pride.

Tenth gate.

[vignette. God wearing disk, plumes, and horns, holding a sword, seated in a gate surmounted by a snake.]

The tenth gate is of loud words, exciter of divisions, reproacher, greatly victorious lord of fear, in which no being has been created, that is its name. The name of its doorkeeper is great clasper.

Eleventh gate.

[vignette. Ape-headed god holding a sword, seated in a gate surmounted by two cats.]

The eleventh gate is of stone[hard]-face, boiling the wicked, terrifier of the gate, the lord making wrath and anger, the day of listening to lies. It is holding the judgment of the clothed and naked. [?]

Twelfth gate.

[vignette. Snake-headed god holding a sword, seated in a gale surmounted by a snake.]

The twelfth gate is of the questioner of the earth, the smiter of him who comes with complaints. Tall one, lord of spirits, listening to its lord daily. It is holding the judgment of the clothed and naked. [?]

Thirteenth gate.

Vignette. Crocodile-headed god holding a sword, seated in a gate surmounted by the two niles.

The thirteenth gate is that in which isis places her hands to light the nile in his hidden course. It is holding the judgment of the clothed and naked.

Fourteenth gate.

[vignette. Hawk headed god holding a sword, seated in a gate surmounted by a serpent and cow's head]

The fourteenth gate is of the mistress of exultation, trampling in the gore, or making curses to the ears, or making another address the day of hearing lies. It is holding the judgment of the clothed and naked. [?]

Fifteenth gate.

[vignette. God seated on a block holding a sword, above cornice of six decorations.]

The fifteenth gate is that of souls of the red-haired, the eye [form] coming out the night of working or of correcting the wicked, created by the sun, giving its arms to the meek-hearted at the moment he walks in it. It is holding a judgment of the clothed and naked. [?]

I am the strap of the hole [?] Which comes out of the crown. I have brought, i have prepared the things in abydos, for i led the road from rusta. I alleviated the ills of osiris. I came like the sun in the gate of the hidden lintel. I have made my way. I am horus, the defender of his father, son of isis, issue of osiris. I have come. I have corrected the fugitives for osiris. I have come like the sun through the gate of the festival.

Another version. I go to frighten locks [athor]. I have made road. I am horus, the defender of his father, son of isis, issue of osiris. I have come. I have taken the cow out of [evil from] what she was about. I have come like the sun in the gate of the great judge, on their bellies are [fallen] beasts, reptiles, and fishes. I have made my way. I am horus, the justified. I have come. I have aided my father osiris, the good being, the justified, son of seb, born of nuhar. I let the gods follow, and see him. The gods in the great house they give glory to him. 'I have come like the sun through the gate of the west, or the gateway.

Oh lords of the gate! I have made my way. I am horus, the defender of his father. I have come, i have chased away evil from my father osiris, i have slashed his accusers in the bend of the great void. I have come like the sun through the gate of confusion.

Oh ye lords of the altars! I have made my way. I am horus, the son of osiris; my mother is isis, my protectress. I have come, i have brought life and health to my father osiris. I have come like the sun through the gate of the gateway. I know the secrets which are in it. I have come like the sun in the gate of the tall one.

Oh eternal lords! I have made my way. I am horus, the son of isis, born of the good being. I have come like the sun, having light. [?] I have passed through the darkness. I have come like the sun through the gate of . . . In . . . I have made my way . I am he who wounds in the forepart of the boat of the sun. I have come for protection to osiris. I have come like the sun in the gate of the hailers. Oh hailers! I have made my way. I am horus, his beloved son. I have come like the sun journeying from the great land. I am like the sun in the gate. I give the breath of life to osiris. I have come like the sun through the gate of the sun-goers, otherwise called the scorpion. I know the time the day i came like the sun through the gate of the lords of kal, with the chiefs of the universal lord. I have made iny way, like the sun, through the gate of fire, lighting the hapi or nile born in darkness. I have made a road. I have come like the sun through the gate of the magician. I have attacked him who is in its place. I have made way. I have come like the sun through the gate of the one who likes to deceive and destroy, otherwise called viper, dwelling in the place of the figure. I have been protected when thou hast gone to embrace the eye of horus, and those over the district of reptiles. I have made my way, i have bruised, and have passed pure : [pure is] the osiris [four times], he washes his face in the'water [basin] of the sun, the day of the festival of the adjustment of the year. He has been made a wise spirit before osiris on his good festival of the wearing of the upper crown.

148.

The chapter of the staircases of the house of osiris who dwells in the west, the gods in their residences, they offer to them upon earth.

First staircase.

[vignette. Deceased offering to an ape-headed god holding sceptre and life.]

The name of its doorkeeper is inverter of millions of forms. The name of its keeper is fire-passer. What is written on it is abuse.

The osiris says when he approaches that hall : i am the only one or the great one making his light [hour]. I have come to thee, oh osiris, adored and purified from evil! Hasten, or do not make any delay. Do not pass the name of the rusta to him. Hail, oh osiris! Sustain thee by thy prevailing in rusta. Osiris has been transported. Prevail thou by thy support which is in the east. Go forth to the heaven, or go thou round to the heaven, in thy course when the sun does, thou seest the pure spirits each time thou goest round the sun. May i say to thee, oh osiris! I am the divine mummy? I have said the fact, not turned away from the cornice [precincts] of the prison. I have made my way in rusta. I have alleviated the defects of osiris. I have succeeded in crossing the place. I have made way. Lighted is osiris.

Second staircase.

[vignette. Deceased offering to an ape-headed god holding sceptre and life.]

The name of its doorkeeper is heart-vexer. The name of its guardian is fire face. The name written on it is destroyer. Says the osiris, when he approaches to that staircase: i have sat making my . . . Heart, my words are judged as second to thoth. The osiris can do as thoth did, when prostrating the hidden trackers, living by their truth : their years are the years of the osiris. Supplying offerings constantly; he makes his path in flame there. It does not do ill to me, the osiris, when i have made a road. Let me cross and manage to see the only one, the sun going round [to thee] giving him peace.

Third staircase.

[vignette. Deceased offering to an ape-headed god holding a sceptre and life.]

The name of its doorkeeper is eater of his own filth. The name of its guardian is pride. [vigilance.] The name written on it is magnifier. The osiris says when he approaches that staircase : i am the secret of the ether, the leader of the twin lion-gods. I have come, i have corrected the faults of osiris. I am the strap and the emblem coming [?] Forth from the crown. I have prepared the things in abydos, i have led the road from rusta. I have alleviated the injuries of osiris, retaining his place. I have way in the valley of urtt. I have made road. Osiris has received his passage, correcting the defects, remedying for the osiris his errors — to every god and goddess.

Fourth staircase.

[vignette. Deceased offering to an ape-headed god bolding a sceptre and life.]

The name of its doorkeeper is living off reptiles. The name of its guardian is purgation. The name written on it is fire-face, snatcher of the moment. The osiris says when he approaches that staircase : i have brought the loins from rusta, i have brought the back from annu [heliopolis], i have assembled numbers there, i have stopped the apep, i have stained [i have spat at] the blades, i have made a way, by means of ye, i have been brought, i am a chief among the gods, i have made way, i have crossed.

Fifth staircase.

[vignette. Deceased offering to an ape-headed god holding sceptre and life]

The name of its doorkeeper is stopper of the verbose. The name of its guardian is extreme-faced. The name written on it is stopper of the unprovided. [?] The osiris says when he approaches that staircase : i am the great bull, the son made to him: allow ye that he should place his father the lord of ... I have divided the cold from him, i have brought life, he lives for ever. I have made way, i am the sun or osiris the beloved, living for ever, the osiris who dwells in the west.

Sixth staircase.

[vignette. Deceased adoring an ape-headed god holding sceptre and life.]

The name of its doorkeeper is . . . Food, exciter of words. The name of its guardian is bringer of fire. The name written on it is [hard] stone-face. The osiris says when he comes to that staircase : i have come like the sun, i have made way by what anup has done for me, i am the lord of the crown, having millions of charms for my assistance, he obtains assistance by his eye. I have united the eye of osiris to him. I have a path by which i crossed.

Seventh staircase.

[vignette. Deceased adoring an ape-headed god holding sceptre and life.]

The name of its doorkeeper is stoner [hardest] of them. The name of its guardian is one word. The name written on it is arrester of the dead [condemned]. The osiris says when he approaches that staircase : i have come to thee, oh osiris! I wash off thy dirt, i adore for transporting away thy dirt. Thou goest round, thou seest the heaven when the sun does, thou seest pure souls each time thou hailest the sun in his ark of heaven. He goes round the horizon. I say what he wishes, mummy who prevails is his name. I say leader of the earth; also saying, turn back thy face, give a way to the osiris. He crosses where osiris does, he has defended osiris by justification, he has collected his bones, he has laid out his muscles. He has given bread and drink, food and kuphi, and all thy good things to the osiris.

149.

The book of instructing the spirit, the delight of the sun, who prevails as tum, who is rendered great as osiris, who is made powerful like him who dwells in the west, who is terrible like the gods.

Made the day of the month of festival of the sixth and the festival of the fifteenth, of the festival of the lintel, that of thoth, that of the birthday of osiris, of skhem, and the night of the festival of haker, the mysteries of the gate, and of traversing the secret places in hell, prevailing against the evil, passing the secret valleys, the mouth and path of which are unknown, corroborating the spirit who stretches his legs, to go his journey correctly or making a hole in it to pass through it with the god. No man sees it except a king and a priest, no slave’s face looks at it. Every spirit for whom this book has been made having come and gone round, his soul comes away on the day with the living, he has prevailed as the gods do, he is not stopped in true linen for a million of times [at all]. The gods, they approach him, they touch him, for he is like one of them; he lets [them] know what he has done in [the beginning of] this secret book of truth.

There is not known any such anywhere or ever; no men have spoken it, no eye has perceived it, no ear has heard it, not any one other face has looked in it to learn it. Do not thou multiply its chapters, or do not thou let any face except thy own [see it] and eat thy heart, doing it in the midst of the hall of clothes, [judgment], it is put forth by the god with all his power. It is a true secret; when it is known, all the providers in all places supply the [dead] spirits in hades, food is given to his soul on earth, he is made to live for ever, nothing prevails against him.

The speech. Hail, oh sun, shining in the living orb, coming out of the horizon! The osiris has known thy name, he has known the seven cows and their bull, who give of food and of drink to the living, and who feed the gods of the west. Give ye food and drink to the osiris, feed him. Give ye things to him; the osiris he pursues ye; he serves ye at your side. Give ye food and drink to the spirit of the osiris. He is a spirit in hades.

[names of cows and bull.]

1. Hat ka neb ter. Abode of being of the universal lord.

2. Shen pe uts neter. Turn of heaven, conductor of the god.

3. Akar khent kats. Wise one keeping her place.

4. Mera hba sahu. Lower world, mummy.

5. Ur merits tesher shen. The greatly-beloved, redhaired.

6. Khem rans em khekh. Prevailing by the name in her throat.

7. Nem ankh anems. Imparting life to her skin.

8. The bull, the husband of the cows.

Oh chief of the heaven, opener of the orb, good paddle of the north of the heaven! Oh sun, traversing the earth, good paddle of the west of the heaven!

Oh spirit, dwelling in the abode of the extinguished, [?] Good paddle of the east of the heaven!

Oh breath, dwelling in the red abode [desert], good paddle of the south of the heaven!

Give ye food, drink, and supplies to the deceased, in that he is a spirit like osiris.

Oh father of the gods, mother of the gods in hades! Save ye the osiris from every evil thing, from all evil deriders, or pollution, from all evil liers in wait, from the wicked netting of the dead [deficient] gods, spirits, quick or dead! On that day announce the words, on that night, on that fifteenth-day festival, on that year when it occurs.

Said by a person facing the sun, who gives him the heart of the gods painted green upon a tablet. Place a heap before it of food and drink, flesh and incense; make the meals of the dead, supplying the dead in hades. A person is then saved from all evil things in hades. Do not let any human face see it except thy own face. This is the book of annefer; should he have made the same, the sun is rudder and protector. No opposition destroys him; he is or has been purged in hell, in heaven or earth, in all places in which he goes; the spirits in hell are supplied in pure linen for ever.

[the vignette. The deceased adoring the mummy of ptah-sokharia. Osiris imported by the goddest of the west. Ptah it called “ osiris, lord of many days, the chief, the lord of eternity, great god, ruler of akar-t.” The west is styled ** the good went holds out her arms to take thee." ptah-sokharis-osiris.]

The deceased says: “ hail, bull of the west! Chief, eternal lord, ruler of akar, receive thou the osiris at the happy west in peace. The land gives her arms to take thee, with thy wife, no fault is found in thee.”

The seven cows and bulls are invoked by their names already cited:

“give ye food and drink, incense, light, provide them. Give ye to him daily food and drink, oxen, geese, and all good things.”

The four paddles and eyes are invoked by their mystical names:

1. Amset. Oh gods superintending heaven and earth, passers of the empyreal gate!

2. Hapi. Oh gods, protectors of heaven and earth, attached to hades, in the abode of osiris!

3. Tuautmutf. Oh gods, servants of the sun, belonging to annefer:

4. Kabhsenuf. Oh gods, servants of the attached to ' the land of taser, over the passengers of the gate, give ye bread and drink, flesh and fowl, to the osiris, supply them, give ye to him information [light] in hades. Give ye to him to go through the secret places of the horizon, the lintels of the gate. The osiris has known them, [as] ye know them.

150.

First abode.

[vignette. Baal-headed demon, two sworda, and a labyrinth.]

Hail, the head abode of the west! He who has lived in it [has done so] off cakes of thorns catching your garments. The venerable image which belongs to you stops me. He ties my bones, he disposes my arms. I led ahi, lord of the heart. He collects my bones, he places the crown of tum. He placed the head of nahab [a viper; or on my neck]. The osiris fills the balance; thou rulest among the gods. I live justified : or, [thou rulest] thy altars as the gods. Khem builds the type of the osiris and his soul.

Second abode.

[vignette. Cynocephalus-headed demon holding two swords and a hill.]

Oh greatest of possessions in the fields of the aahenru [elysium]! Its wall is of earth. The height of its corn is seven cubits, the ears are two, its stalks are three cubits, [said] by the spirits seven (cubits) in length. It is mowed where the lord of the horizon is. I knew the gate of the fields of the aahenru. The sun comes out of it from the east of the heaven. Its south is in the pool of kharu, its north is in the waters of rabu. The sun is led in it by sailing and rowing. I am the one figured in the divine keel. I am the rower, who has never been at rest in the boat of the sun. I knew the sycomore of copper. [?] The sun goes out of it, walking through it; shu is transported to the gate of the east of the heaven. The sun comes out of it. I knew the aahenru [elysium] of the sun : the height of its corn is seven cubits, are three cubits, the spikes are four [said] by the spirits there of seven cubits, mowing where the spirits of the east are.

Third abode.

[vignette. Ape-headed god with two swords before the noosed cord.]

Oh abode of the spirits! There is no sailing through it. It silences the spirits. It is of flame, of smoking fire. It is the abode of the spirits. Your faces are under it. It is washed by you. As ye [ordered] me, so have i done to you, [said] by the osiris. Osiris, he says : i bind the red crown on the forehead of the spirit, who gives life to those existing by the fire of his mouth, saving the sun from apophis. He lives for ever.

Fourth abode.

[vignette. Three gods sustaining the hills and a snake and a triple snake-headed goddess.]

Oh great secret abode! Oh the very tall hill in hades! The heaven rests upon it. It is about 300 canes in length and 30 canes in breadth. There is a snake on it, sati is his name. He is about 70 cubits in his coil. He lives by decapitating the condemned [?] Spirits in hades. I stand at thy shape. I sail in the boat, or look only at thee. I am united, i am the male veiling thy head. Thou art well, i am well also, i am the viper. The sun has given me eyes by which i see. He is crawling on his belly, following thee, after thy glory, or thy hill. I make thee go to him. Thy honour is through me. I am the one who has transported the glorified. I have come to catch haker [the viper]. I am at peace the night i go round the heaven. Thou art the valley; ordered is thy food on earth before the great god of annu or hades.

Fifth abode.

[vignette. Thoth ibis-headed holding an eye. Standing on a lion over shuttle of nit.]

Hail, abode of the spirits, through which there is no passage! The spirits belonging to it are seven cubits in their thighs [long], they live as wretched shades. Oh this abode of the spirits! Oh ye spirits belonging to them! Open your road. I pass by your faces passing to the good west. I have ordered it, is [said] by osiris, the spirit, the living lord, osiris in his illumination. I make the months, i appoint the fifteenth of the month. I have gone round the eye of horus. I minister in

the service of thoth. No god comes out against me, or opposes his face to me. If any condemned [?] Spirit, male or female, sets his mouth against me, or any male or female devil comes to me on that day, he falls at the block.

Sixth abode.

[vignette. Hawk-headed ape holding two swords; over two abodes, one in shape of a horseshoe, out of which a cerastes goes forth, the other in shape of a double horse-shoe.]

Oh the gate reserved for the gods, and mystery to spirits, rejecting the dead! Over thrower of fish is the name of the god in it. Hail, reserved gate! I have come to see the gods in it. Show your countenance, reach to me your head attire, stopping or welcoming. Let me see your form. I have come to behold you. Let not the overthrower of fishes prevail against me, nor the pursuers come after me. I live through the welcome you give.

Seventh abode.

[vignette. Ram-headed demon with swords, a centipede going out of a horse-shoe, and a cerastes entering into one.]

Oh that abode coining in sight! There is the glow of fire in its light [the spirit]. There is a snake there, ruhak is its name. He is about 7 cubits in the length of his back, living off the dead, strangling their spirits. Go back, ruhak, biting with the mouth to catch his fishes [prey], fuscinating or striking cold with his eyes. Draw thy teeth, weaken thy venom, or thou dost not pass by me. Do not send thy venom to me, overthrowing and prostrating me through it. Empty is thy poison in this land, at the edge or thy lips in the place, fallen in this hill or this house. Sent forth for ever, or destroying for ever, coming in turn, protecting the decapitation of his head [is said] by the lion.

Eighth abode.

[vignette. Demon, hippopotamus body, human head, holding two swords, on her head three snakes, before her a horse-shoe in which a reptile.]

Hail, the place of dismissing peace, the great place of the waters! No one has withstood the water in it, the greatness of its terror, or the magnitude of its fear, or the height of its roaring. There is a tall god in it, dismisser of peace is his name. He keeps at pleasure; none escape from him. I am that crawling reptile in it. I have brought the things of the land of tum, the time of overthrowing the ministers. Thou hast conquered those in the shrine. I have struck terror to the lords of things. Do not take me to the block, do not strangle my soul as they wish to do to me. I am the passenger of the northern horizon. I knew the great god who is in it.

Ninth abode.

[vignette. Demon with head formed of three snakes holding two swords.]

Oh the secret place of destruction of the gods, which has terrified the spirits, [not] knowing its name! There is neither going in nor out of it. That great god who is in it, he has terrified the gods or spirits; with his terror he has terrified the spirits, or the condemned [?] By his roaring. It has opened with fire; the blasts are stifling the nostril. He has made them against your followers at the desire of the spirits who are in it. They are not able to breathe the blasts in it, except that great god in his egg; he has made it to be in it. He has not allowed any to escape him except the great forms. Hail, oh great god in his egg! I have come to thee. I am in thy service. I have come out, and gone from the place of destruction. I have opened its doors, i have breathed the blasts in it, i live off its food, i exist in it.

[vignette. Tablet, human demon with two swords, and winged viper on legs.]

Hail, the abode of the arms, taker of spirits by stealth, prevailing against the shade, devouring the perfect or the written, roaring at those defiled through the glances of their eyes! Their wretched shades, do not prevail against a tablet of tin (taken), say they at that region in their abodes. Ye should come on your bellies and revel in your filth to let me pass you, who has neither been taken away by my spirit nor overcome by my shade. I am the hawk, the god of time. Scent has been supplied, flaming incense has been burnt around me. I have slaughtered the offering. When embalmed on earth, isis and nephthys were behind me. Prepare me a road for this snake. I am the bull [male, husband] of nuhar, [nahab] the viper. I have come to you, oh gods. Save me, give me iny intelligence for ever.

Eleventh abode.

[vignette. A bow, zigzag, place, lion-headed female demon with two swords,and male cynocephalus god also with two swords.]

Oh the abode in hades! It is the belly prevailing against spirits. There is neither coming out of nor going into it, on account of the greatness of the terror of passing him who is in it; through the greatness of its terrors, the gods look at his opposition the condemned in it look at his blows, except the gods who are in it for ever, closed for the spirits. Oh the .... In the hades! Allow me to cross. I am the eye of horus, the hard uneaus emanating from set. My feet are for ever raised. I prevail as that eye, suspending my heart after my soul reposes in heaven. I prevail on earth. I have flown as a hawk. I cackle as a goose. I tread or alight at this field of hetp. I go to the corner where the gods are. I stand in it, i sit on it, crowned as a god in it. I have opened the gate of the hall of truth. I have eaten of the kuphi, or sweet food, in the fields of hetp. I have gone out of the corner of the cabin. Where the right road is crossing bah [turah], i have tied the weapon to the heaven, unknown to the gods. I am one of them. My words are those of the goose [seb]: the gods listen to my words. Satp [sothis] has understood them.

Twelfth abode.

[vignette. Demon, a hippopotamus, and axe-blade, with four swords.]

Hail, abode of the hour! Hail, abode of the hour in the rusta, glowing with flame! The gods do not touch it, the spirits do not assemble [repose] in it. There are uraei in it about to strangle their souls. Oh abode of the hour! There is a hawk in it. I am as the greatest of those who belong to the spirits. I am as those never destroyed, never destroyed in it. My name does not perish. Oh scents of the gods in the abode of the hour! I am with you, i live with you, ye have wished me to be at your gods.

Thirteenth abode.

[vignette. Demons: a hare-beaded god with bow and arrows, a scarabaeus, and tahur.]

Oh the place of waters! None of the dead can stand in it. Its water is of fire, its flow is of fire, it glows with smoking fire, if wished, there is no drinking it. The thirst of those who are in it is inextinguishable. Through the greatness of its terror, and the magnitude of its fear, the gods, the damned, and the spirits look at its waters from a distance. Their thirst is inextinguishable, they have no peace; if they wish, they cannot escape it. Reeds fill its river like the foul flux emanating from osiris. I prevail and i drink its waters like the god who is in that abode of the waters, who is guarding it; the gods fear to drink of its waters in all their burning directions. Oh god in the abode of the waters! I have come to thee. Let me prevail against these waters, i drink of the waters which thou hast made fora god. I am as that great god. The nile, who created grass and has planted all green things has gone to him. Give ye to the gods the food which comes from him. Do nothing to me. Let the nile go to me. I prevail in the grassy meads. I am the soul of the body.

Fourteenth abode.

[vignette. Demons, crocodile drinking out of a vase, a hawk and human-headed sphinx anubis, a shes or tie, god adoring, hawk, bifaced demon with swords, nit and horus.]

Oh the abode of kal, turning the nile from tattu! Let the nile go measured with a rule [?] At his passage to every feeding mouth, giving the food of the gods, the meals of spirits. There is that snake in it in his house of abu [elephantine], at the door of the gate of the nile; he has come with its waters, he stands at the foot of kalau, the ministers on the water eating the grain, the food, and the kuplii; the god is conducted, magnified, typified in kalu. I am at peace, i suffocate with the stench which emanates from osiris, the accusers fall in it.

151.

[vignettes of sixteen abodes.]

152.

[vignette. Jackal on gateway and two mummies, twice repeated: in the middle isis and nephthys lamenting the osiris on his bier.]

Oh the osiris! Raise up thy head, oh osiris! He who is over the hill, he for a moment detains thy head if thou art stopped a moment. I am guarding the osiris; detain thou the sun over the osiris.

[isis and neplithys lamenting osiris.]

Isis says : i have come as the winds to be thy protection, to give as breath to thy nostril, the north wind which comes from tum, oh osiris!

Nephthys says : the osiris has been awakened.

Anup, who dwells in the place, says : i have given justification. I have placed my arms over thee, oh the osiris! For the sake of reviving thee.

Said by the thresher of food : the hidden retributor detaining the hand, detaining it to . . . In thy coffin i have come along, i protect the osiris, i have found the road.

153.

The chapter of building a house on earth.

[vignette. Deceased receiving food and drink from a female.]

Seb rejoices. He liberates osiris from all his sins, letting the children know their fathers. They pray to see them. Thou hast placed shu to the abominable one. [?] Anup addresses the osiris, he is building his house on earth, it is founded in annu [heliopolis], it is girdled by karu. He who dwells in skhem [horus] planned it, and he has given to it what belongs to it, leading men to it, supplying food to it through their labours. [?] Osiris says to the gods who are in his service : come ye, behold the building of this house of this prepared spirit. He has come like the sun, the same as ye have. May ye give him his speech that he may glorify you as ordered by me. Look ye to what i myself do. That great god says; he has come like the sun, recognised by you; [is said] by osiris, he has brought beasts; [is said] by the gate of the south winds, he has brought corn; barley . . . Daily in the mouth of osiris, [is said] by the north, he has whirled it on his right hand, and placed it on his left. I have seen men and gods, spirits and the dead, they waste away in adoring what has been ordered them there.

The osiris says : great one who journeys to the production of colours, ye are at the nostril [pool which] i, the osiris, drink. I drop the water.

The sycomore lady of the food of osiris, says : i have come, i have brought thee food. The reply is, oh sycomore of nuhar, refresher of the dweller in the west, placing thy arms to his arms, place him away from the heat, giving refreshing waters to the osiris under the boughs, give the north wind to the meekhearted in his place for ever!

154.

The chapter of escaping from the net.

[vignette. Deceased walking away from a net.]

On! Seeing with his face, the prevailers, chief of the born that is, fathers or their fathers, catching the birds flying on the waters! Do not catch your equals or fellows with your nets, [nor] catch me in them, walking away from earth. They reach to heaven, they stretch to earth. The osiris comes forth and breaks them [when they are stretched], i have come forth from tattu, the osiris there; the hawk laments my name. Make ye the poles, [?] Placed to net. He says to the god ameni, [hidden] or i have made men to fly with wings. Ameni says to him, i know the . . . . The chief belonging to thee, or i tie him belonging to the south, the chief, to thee. [?] It is the stick which is in the hand of isis, cutting that which is in it; it is the knife [?] Of osiris, or the name of their catcher is harana kaf shat, [over the pursuit of blows]. The blows are where the bodies of horus are. I knew the name of the box, utensu is the name, or . . . Offerings, the foot and the sole of the foot of the lion-gods. I know the [name of the] rope of the fowlers; which is in it, the work of tum. I knew the name of their fishers, over the vipers or the hands of its monster stopping the . . . . Of . . . Am. I knew the names of your arms. The arms are those of bent-arm, those of the great god listening to words in annu [heliopolis] the night of the festival of the 15th of the month.

Said over the figure of that spirit, placed in the boat. Then make to thee a cabin on its left hand, and a forecastle on its right; offer to them food and drink, and all good things, the day of the birth of osiris. When thou hast done so, thy soul lives for ever, and never dies again.

155.

The chapter of not letting the body corrupt.

[vignette. — sun thedding its rays on the mummy on its bier.]

Hail, oh my father osiris or tum! I have come, i prepare this my body. This my body does not pass away. I have not done like my father osiris, the creator. It is as if his body does not pass away. Come thou, raise the winds, the lord of the winds, where is like. Establish thee, thou art honoured as the lord of embalming. Let me go for ever, as thou hast done, with thy father tum, or as thy father tum has done. His body does not waste. He it is who is indestructible. I do not do what thou hatest, but what thy thought wishes. No harm was done to me when i passed through thy belly, receiving no impurity,

which thou hast given to every god and goddess, every beast, and reptile, when it [he] has perished, its [his] soul departs after death, it goes after it perishes; it is empty corruption; or [his] bones; they do not rot his hair; or it [he] take its flesh, or silencing the gods that its flesh is made without evil, or evil fluid, it [he] rises, it [he] stinks; he turns to filth, he changes into innumerable insects, he is not made of it. The eye of shu has rotted in all gods and goddesses, fowl, fish, snakes, reptiles, and beasts like the dead, doing what is not true. I have been placed in their bellies. They touch me. The fear of me alarms them. All creation is, when dead, [turned] into living reptiles, or, as in its [his] moment of not existing, into beasts, birds, fishes, snakes, and reptiles, which live and die; they do not pass and make reptiles; they are not, or all which ye say are not. Let me come in their forms. I am not made for the injuries which are in substance, or arm smiting the limbs, the concealed corruption, full of or changing into numerous bodies, living by destroying life, doing what he [it] has been ordered. I do not place myself in his fingers, [there] what has been ordered by the lord of the gods does not prevail against thee.

Hail, my father osiris! Thy limbs are with thee; thou dost not corrupt, thou dost not turn to worms, thou dost not rise up, thou dost not stink, thou dost not decay [?], thou dost not change into worms. The eye of shu has not decayed away, i am! I am! I live! I live! I grow! I grow! I wake in peace. I am not corrupted, i am not suffocated there. I grow tall. My substance is not sent away; my ear does not grow deaf; my head and neck do not separate; my tongue has not been taken away, it has not been cut out; my eyebrow is not plucked out. No injury is done to my body, it neither wastes nor is suffocated in that land for ever and ever!

156.

The chapter of the tat of gold placed at the neck of spirit.

[vignette. A tat.]

Thy back is thine, oh meek one! [thy extremities are thine, oh meek one!] it has been placed in thy place. I give to thee the fluid thou hast. Let it be prepared. I have brought to thee a tat, rejoice thou with it.

Said over a tat of gold made out of the body of a sycomore [washed with ankhum-flower water], placed at the throat of the spirit. He goes through the gates of the gateway, turning a deaf ear to the words of the charmer [?]. He has placed it in its place, the day of the commencement of the year, among those who follow osiris. If this chapter is known, he is a wise spirit in hades. He is not turned away from the gates of the west; he has given to him food, liquids, and slices off the altar of the sun or of osiris, the revealer of good, who is justified against his enemies, in pure linen for ever.

157.

The chapter of the buckle of jasper placed at the neck of the spirit.

[vignette. A buckle.]

The blood of isis, the charms [spirit] of osiris, health and protection to that great one, taking care of him [from him who] does him evil, or guarding him against evil.

Said of a buckle of jasper, anointed with the essence of ankham flowers, made out of the body of the sycomore, placed at the throat of the spirit. When this book has been made, it causes isis to protect him, and horus he rejoices to see him. " i make no road against him, whether to heaven or to earth. . . If this book is known, he is in the service of osiris, the good being, the justified in hades. The gates in hades are opened to him. Corn and barley are given to him by the fields of tho aahenru : his name is like that of the gods, who are those who reap," says horus.

158.

The chapter of the vulture of gold placed at the neck of the spirit.

[vignette. Vulture flying, holding claws.]

Isis has come, she has hunted through the districts, she has inquired into the secret places of horus when he comes out from his water-plants lifting up his evil forehead. He has approached the place of the divine keel. He has come forth the ruler of hills and streams, he has made a great battle, he has ordered what is to be done. He gives his terrors, and causes fear. His great mother she makes his amulets [limbs], connecting them to horus.

Said over a vulture of gold : paint this chapter upon it, place it on the amulets of that clean spirit, the day of embalmment, in pure linen a million of times.

159.

The chapter of the collar of gold placed at the neck of the spirit.

[vignette. A collar.]

Father, brother, of my mother isis, i capture, i see. I am one of the capturers who see seb.

Said over a collar of gold. Write this chapter on it, place it on the neck of that spirit, the day of embalmment.

160.

The chapter of the papyrus-headed sceptre of felspar, placed at the neck of the spirit.

[vignette. Papyrus sceptre.]

Oh coming out like the sun from the gate, great one of words, going round in the gate of the gateway, who has taken the spirits to her father! He is figured [the mummy] as the bull [or husband] of renen [the goddess of harvest]. She receives the breaths [?] Of those belonging to her. She has made each time of the breath, the time of the ....

Said over a sceptre of felspar. This chapter is written on it; it is placed at the neck of the spirit.

161.

The chapter of the tablet which thoth places through his adoration.

[vignette. Tablet on which is carved a papyrua sceptre.]

I am the felspar tablet, placed by thoth through his adoration. It hates any injury. It is well, i am well. It is not injured, i am not injured. It is not scraped, i am not scraped. Thoth says : thou hast come in peace, my lord, from the land. Shu has walked to him under his name of felspar. He takes his place, making the great god. Tum sets in his eye. The arms of the osiris have not been hit [?]....

Said over a felspar tablet. This chapter is written on it, placed at the throat of the spirit.

[here end "the chapters nf making the amulets.”]

The orientation.

162.

[vignette. Thoth opening the doors of the four winds.]

The first gate is of the south wind. It is the sun. The sun lives; the tortoise [the evil one] dies. Task is in its foundations [or terrors] ?

The second gate is of the north wind. It is osiris. The sun lives, the tortoise [evil one] dies. Kebhsnauf wets his limbs in the streams for them to guard osiris.

The third gate is of the west wind. It is isis. The sun lives, the tortoise [evil one] dies. Purified is the body on earth, purified are the limbs of osiris.

The fourth gate is of the east wind. It is nephthys. The sun lives, the tortoise [evil one] dies. Well is the great one who is in the chest, so is osiris.

For all the dead should have passages made to him through his embalmment. He has been passed through [turned], passing [towards] the four quarters of the heaven. One is of the north wind, it is osiris; another is of the south wind, it is [the sun]; another is of the west wind, it is isis; another is of the east wind, it is nephthys. Each of these aforesaid winds, through which he has passed, [turned] they are his property, going to his nostril. Unknown is the extent of its mystery. It is not known to rustics. Tell it not to any body, either thy father or thy son; but keep it to yourself as a true secret, [as] all mankind know.

163.

The chapter of placing warmth? Under the head of the spirit.

[vignette. Cow wearing disk and plume, and collar]

Oh paru! [the lion] glorious, tall plumes! Lord of the crown, flogging [turning back] with a whip. Thou art lord of the generation, growing as the morning light without limit when it shines. Thou art lord of the numerous transformations of skins, hiding them in the eye at its birth. Thou art the settler of quarrels among the gods, the great runner, the swift of foot. Thou art the god, the protector of him who has brought his cry to thee. I complain, i protest against those who hurt me; my cry has come! I am the cow, thy name is in my mouth. I will tell it, penha kahakahar is thy name. Aur au aa karusa ank, ruba ta is thy name. Kher mau ser is thy name! Kharusata is thy name. I have adored thy name. I am the cow listening to these words the day i have made thee warmth under the head of the sun, placing it in the gate of the god of time in annu [heliopolis]. Let him be as if he was on earth. He is thy soul, let him have no harm. The osiris has come. Let warmth be placed under his head. Yes! He is the soul of the body of the great one who is at rest in annu [heliopolis], light, great creator, is his name! Barukatatau is his name. Go thou, let him be as one of thy flying servants. Thou art he, he is thou.

Said of the lady, the cow made of good gold, placed at the neck of the spirit; and it is made in outline upon a roll of papyrus placed under his head. There are innumerable warmths in all his frame, as when lie was upon earth. The composition is very great, made by the cow to her son the sun when he sets. His place is protected from the myriads of fires. He is a god in hades; he has not been turned away from any of the gates of the doorway as a true person. You should say, also, when you have placed this goddess at the throat of the dead:

Oh ammon-ammon! The ammons who are in heaven! Give thy face to the body of thy son, make him well in hades.

This book is the greatest of mysteries; do not let the eye of any one see it; that is detestable. Learn it, hide it, make it. The book of the ruler of the hidden place is its name.

It is ended!

Supplement.

The chapters introduced into a second booh, besides those of the manifestation to light.

164.

The chapter of not allowing the body of a person to corrupt in hades; to save him from the devourers of souls who are imprisoned in the gate; and not to allow his sins to be transported from earth against him. It makes his flesh and his bones sound against worms [?], and every god who is lying in wait for him in hades. It lets him go out and go in as he has wished. It lets him do everything which is in his heart; he is not crossed. [?]

[vignette. Two symbolical eyes, winged and on legs; and a disked and horned snake on human legs.]

I am the soul of the great body which is at rest in aruhaba. It is the springs of the body of haruta, the arm which is at rest at the waters of senhakarukana. Oh the soul of his substance! Unwearied is his heart at his rising and setting. His soul is at rest within his body, which is at rest in senhakarukana. The osiris has come. He takes him from the souls of hes, prevailer over hearts, takers of hands. Fire comes out of their mouths to taste the souls. Oh the being dormant within his body, making his burning in flame glowing within the sea, raising the sea by his vapour! Come, give the fire, transport the vapour to the being who will raise his hand to set up the osiris for ever! The osiris takes the time of the heaven, his time is that of the whole creation. Heaven hold thy soul, the earth holds thy form. Save thou the osiris, do not let him be captured [is said] by the takers, the devourers of souls by whom the evil-doer is borne off. Make his soul in his body again. He is hidden in the midst of the pupil, sharusharu, shapu-arka is his name. He sets at the northwest of the forehead of apt of nubia. He does not make a passage to the east. Oh amen! The bull, the scarab, lord of the two eyes ordering the pupil, is thy name, oh osiris! The litui of thy eyes; sharusharu khet is the name of the first; shapu-arkat is the name of the other. Shaka-amen, shakanasa at the head of tum who has illuminated the world, is his name in reality. The osiris has come, he is from the land of truth, leaving it, making, he is alone. He is at the region in which he makes no reappearance. With the wise or numerous spirits is thy name, he is the soul of the great body which is in sais.

Said of a snake having legs, having a homed disk. There are two eyes having legs and having wings. There is in the pupil of one eye the figure of the arm- raiser, with the head of a beast, having plumes, his back in the shape of a hawk. There is in the pupil of the other a figure of a god raising his arm, with the face of nit, having plumes, his back like that of a hawk. It is painted yellow [?] Out of a paint-pot [?] Made of southern felspar, with water of the western lakes of egypt, on a slip of papyrus binding a person on each arm. He is not turned away at the doors of the gate. He is eating, drinking, and passing, as he did on earth. There has not stood any opponent against him. The seizers do not lay hand on him for an age

and ever. If this book is made on earth, he is not captured, say the guides, takers of those who delude the whole earth. He neither consumes nor perishes under the blows of sut; he is not taken to prison; he enters in to the opponents [demons of the hulls], he comes forth justified. He goes forth to scare the evil which is done in the whole earth.

165. The second chapter.

[vignette. A goddess with a human head wearing a pachent, between two vulture heads wearing plumes, standing winged. On each side of her stands a pygmy, with a hawk and human head wearing plumes, holding a whip.]

Hail pasht, bast, and ra, regent of the gods, wingbearer, lady of linen, regent of the upper and lower worlds, the only one, delight of her father uncreate of the gods, who is over her mother uraeus in the boat of millions of years, arranging the crown in the silent place; the mother of pa-sha-ka-sa, royal wife of paruhaka, the creator, the regent, lord of the tomb, mother in the horizon of heaven, doing what her heart has wished, prostrating the detainers of food with thy fist! Thou art standing in the boat of thy father, overthrowing the doer of evil. Thou hast placed truth in the prow of his boat. Thou art the flameeater. Nothing ever remains behind thee. Kaharu-sapusaru-inahaka-ruma is thy name. Thou art as the great fire of sa-ka-na-ka in the prow of the boat. He is harupuka ka sharu-shabau when mentioned by the land of hes, which is of the land of an, of the land of the phut [kenus]. Glory to thee, thou art stronger than the gods! Adoration to thee! The forms of the living souls who are in their places give glory to the terrors of thee their mother; thou art their origin, giving them a place of rest in the secret gate; making their bones sound, they are sound against the terror of the god of time, keeping them in their place for ever, rendering them sound at the evil altar of souls of hes within the company of gods. The babe emanating from hes, hiding his body, is thy name. A-taru am-ter hemut ranu [names never discovered] pa-ru-slita [the mystic lion] is the name of one son. The little pigmy, the eye, pasht, the great regent of the gods, is thy name. Atem is the name of the mother goddess of time. The souls endure, the bodies are well at the block of the annihilated who are at the evil altar. Do not draw them there, says the goddess with her own mouth. I do as ye takers say ye did to the soul, paba, giving him a burial.

Said over the figure of the mother goddess having three heads, the first in shape of a lioness having plumes; another is in the shape of a mortal having the upper and lower crown; another is in the shape of a vulture having plumes and having a phallus, having wings and the claws of a lion, painted in yellow traced in outline [?]. On a piece of linen. There is a pygmy in front and behind it. His face is turned towards her, having plumes, lifting his arms, having two faces; one the face of a hawk, the other the face of a man, naked, his knees bent. He is as a god among the gods of hades. He has not been turned away for an age and ever. His limbs and his bones are as sound as if he had never died, he drinks water out of the streams of the river, fields are given to him in the aahenru, he has given to him the entrance of heaven, he is sound against, he is safe against the stinging reptiles which are in the gate. The souls have not been imprisoned where his soul is [?]. He has done so that he saves himself from every thing where he is. Worms do not eat him.

166.

The chapter of the boat, not letting it to make the body flow and to swallow their waters.

[vignette. Amen ra, with the body of a scarab, ithyphallic, holding a whip, followed by a god with a human head, between two others of rams.]

On pabekhennu pabekhennu! Paur paur! Ammon ammon paru iukasa the god, the eldest of the gods of the east of the heaven! Ammon natakaruti ammon, the hider of skins, the secret one of transformations, lord of ... Of nuhar! Na- or ka-ari is thy name, easaika is thy name, arutaikasataika is thy name. Ammon-na-anka. Thou art sharu or taksharu, ammon-lluta is thy name. Oli ammon! I beg to know thy name, thy shapes are in my mouth, thy skin in my eyes. Thy issue and thy form have come. The osiris, place thou him at the gate for ever. Let his arms be at rest as tum in hades. He is the god of time, his body has been put away. He is sound at the evil altar. He is not dragged to it. I adore thy name. Thou makest to me a skin; thou wishest to say what is well known. Hidden is thy name, huta sa shaka. I make to thee a skin, my soul. Iruka is thy name, markata is thy name, ftuta is thy name, nasakabu is thy name, tanasa-tanasa is thy name, sharushatakata is thy name. Ammon- ammon! The god, the god! Ammon, i adore thy name. I give thee what thou eatest. I give welcome in the gate; my arms are held down. Said by the soul which is in the firmament : i do thy orders, i perform all thy words. Said over a figure with raised arms, having feather plumes on his head, his feet are bare, his middle is in shape of a scarabaeus; painted blue with gum water, with an image whose face is that of a man, whose arms are bowed, having the face of a ram upon his right shoulder, and another on his left. Write on a scrap [?] The figure of the arm-raiser in the midst of his heart, paint the figures on his breasts. Do not let it be known or touched by the strangler who is in the gate. He drinks waters out of the streams of the river, he shines like the stars above.

The following chapters, containing an adoration of osiris made by the deceased in the character of horus and an enumeration of his filial actions, are not found in the turin ritual.

1.

An adoration made to osiris, the dweller of the west, great god, lord of abydos, eternal king, everlasting lord, great god in the plain [ru sla], from [the deceased scribe].

[the prayer he makes is as follows :]

I give glory to thee, oh osiris, lord of the gods, great god, living in truth! [is said] by thy son horus. I have come to thee, bringing thee truth; where are thy [attendant] gods, grant me to be with them in thy company; i overthrow thy enemies; i have prepared thy food on earth for ever!

This is succeeded by a section or chapter entitled :

2.

The chapter of the assistances of horus to his father osiris, when he goes to see his father osiris, when he comes out of the great sanctuary to see him. The sun and onnophris he has united, one and the other of them as he wishes, resplendent in hades.

[then follow no less than forty addresses of the deceased in the character of horus, detailing all that he has done for his father osiris. Each of these addresses is prefaced by " hail, osiris! I am thy son horus, i have come : " the object for which he has come then follows, as :]

1. I have supported [thee].

2. I have overthrown [for thee thy enemies].

3. I bruise all thy evil, guarding thee!

4. I attack for thee, lie in wait for thee.

5. I have put forth my arm against the shamers of thy face.

6. I have brought to thee the companions of set trying their mouths.

7. I have led to thee the south, subdued for thee the north.

8. I have prepared for thee food from the north and south.

9. I have worked the fields for thee.

10. I have filled the wells for thee.

11. I have hewn the ruts [clods].

12. I have supplied thee water.

13. I have drilled the holes for thee.

14. I have supplied for thee victims of those who insult thy face.

15. I have killed wild beasts as victims for thee.

16. I have supplied kuphi for thee . . .

17. I have brought to thee . . .

18. I have slaughtered for thee.

19. I have shot for thee wild goats for . . .

20. I have netted for thee geese for food.

21. I have arrested for thee thy enemies on their path.

22. I have come, i give thee thy enemies.

23. I have brought thee a libation from abu [elephantine], refresh thy heart having it.

24. I have brought to thee all fruit.

25. I have prepared thy food on earth like that of the sun.

26. I have made thy bread from tu of red corn.

27. I have made thy drink [beer] from tepu of white corn.

28. I have ploughed corn in the fields of the aalu for thee.

29. I have mowed it for thee, there.

30. I have given thee thy spirit.

31. I have given thee thy soul.

32. I have given thee thy power.

33. I have given thee thy [force].

34. I have given thee [thy triumph].

35. I have given thee thy desolating power.

36. I have given thee thy victory.

37. I have given to thee thy eyes and thy plumes on thy head.

38. I have given to thee isis and nephthys to place them there.

39. I have filled for thee the eye of horus with oil.

40. I have brought to thee the eye of horus, [dazzle] their face with it.

[the vignette represents the deceased adoring osiris, and offering to him five birds, two gazelles, two calves, and other victims.]

End of the funereal ritual.